China
TOURISM

CHINA-WIDE SPECIAL (II)

- Travelling Diary in the West
- Home of Silk: A Visit to Shengze
- The Yellow River in Shanxi: Smooth and Calm
- Twenty-Four Hours in the China Folk Culture Villages

140

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EDITORIAL

Visit China '92: China-Wide Special (II)

By the time that you receive this issue of our magazine, we would have already ushered in the Lunar New Year. We at CHINA TOURISM wish all of you a happy and prosperous Year of the Monkey.

With this issue we conclude our China-Wide Special series to launch the year designated as Visit China '92 by the tourist industry. We bring to you a varied sample of the potpourri of people and places which are China. Our longest story appropriately enough follows three adventurers on their journey through six provinces and autonomous regions: Yunnan, Sichuan, Gansu, Xinjiang Autonomous Region, Qinghai and Tibetan Autonomous Region. These areas occupy more than half of China's current land area. Our intrepid trio visit the highest plateaus and the deepest depressions in China. After this, we take you along the Yellow River as it meanders through Shanxi Province. You would be surprised to learn that the unrestrained river is actually quite placid in spots.

Silk production is literally synonymous with China, and the town of Shengze in Jiangsu Province has been known throughout history as the "Home of Silk". We examine Shengze in some detail, uncovering an interesting past as we observe both sericulture and modern silk production.

Variety is the spice of life and of this issue as well. The latest tourist attraction in Shenzhen in Guangdong is the China Folk Culture Villages. Here you can appreciate to some extent the life and customs of many of China's ethnic minorities thanks to replicas of their dwellings and demonstration of their cultural heritage by actual members of minority groups.

If you are not able to visit China during the Visit China '92 promotional year, you can still get a glimpse of the stunning range of attractions that China has to offer simply by turning the pages of this issue.

Photo by Wang Jianjun

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Front Cover: Springtime on the Tibetan Plateau with the snow-capped mountains forming a spectacular background ***(by Yuan Xuejun)***

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CHINA-WIDE SPECIAL (II)

南京
Nanjing
吴江
Wujiang

Home of Silks A Visit to Shengze

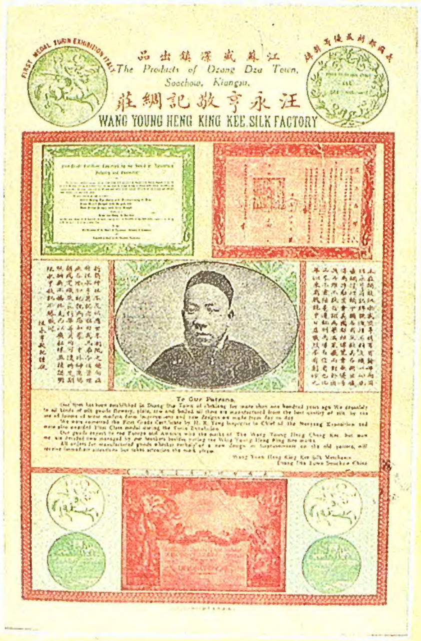
HOTOS & ARTICLE BY ER DONGQIANG

The silkworm-breeding bases on the outskirts of Shengze present a riverside country scene in southern Jiangsu. Waterways and stone arch bridges can be seen everywhere.

Shengze is a silk-producing town in Wujiang County, south of the city of Suzhou. Located on t southern tip of Jiangsu Province, Shengze has a mild climate and good land and water transpo tation facilities. The Grand Canal linking Beijing and Hangzhou flows past it.

Legend has it that some 4,700 years ago, Empress Leizu of the Emperor Huangdi discovered si thread in a warm spring season and wove thread into fabrics with her own hands. By the Western Zh period, silk production took on a new look. The *Book of Odes*, China's earliest collection of poems wr ten in the 11th to 6th century B.C. carries many poems about silk. The long history of silk and its infl ence are almost on a par with the four great inventions of China. On account of this I made a person visit to Shengze to witness with my own eyes how the silkworms were bred and how they spun cocoo

This is an advertisement of a silk mill in old-time Shengze in two languages, Chinese and English, revealing the fact that the silks of Shengze were highly regarded abroad at that time.



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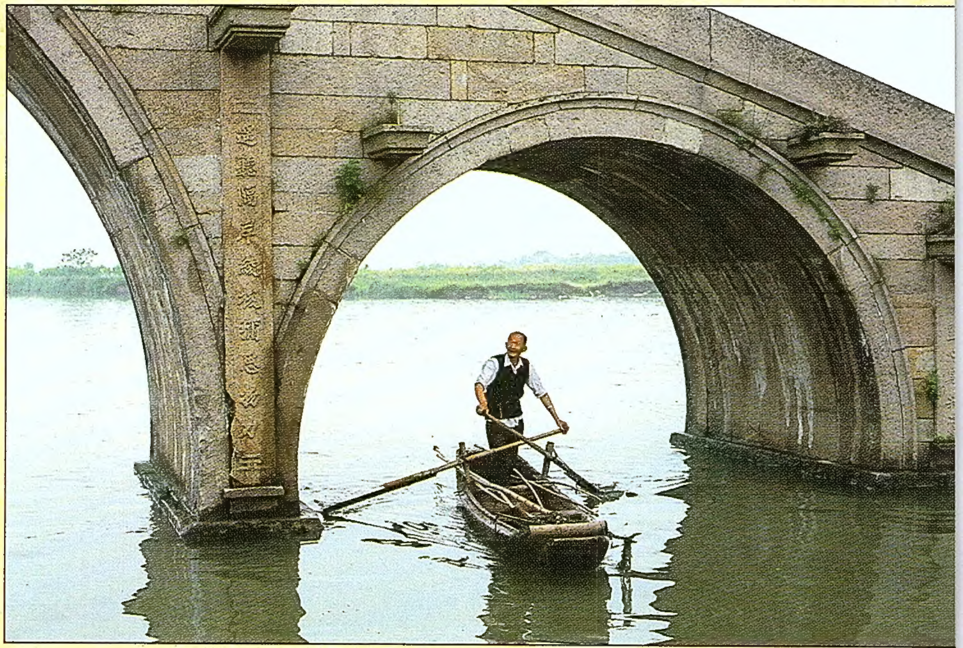
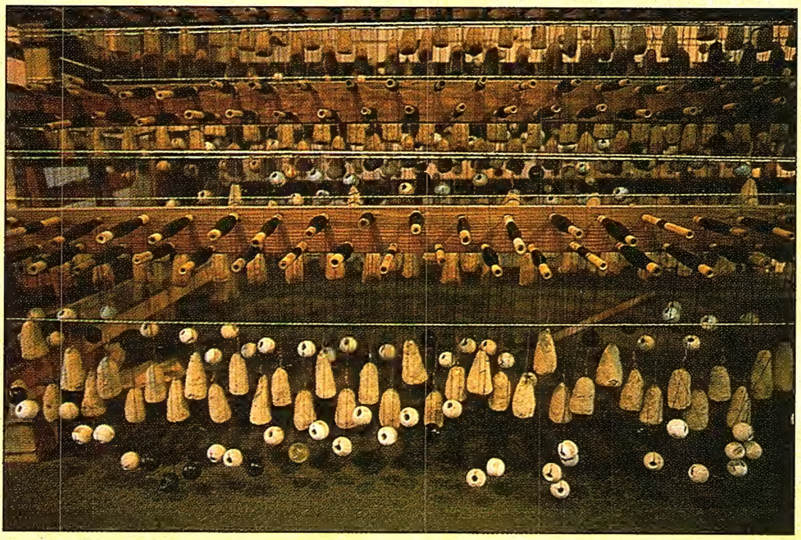
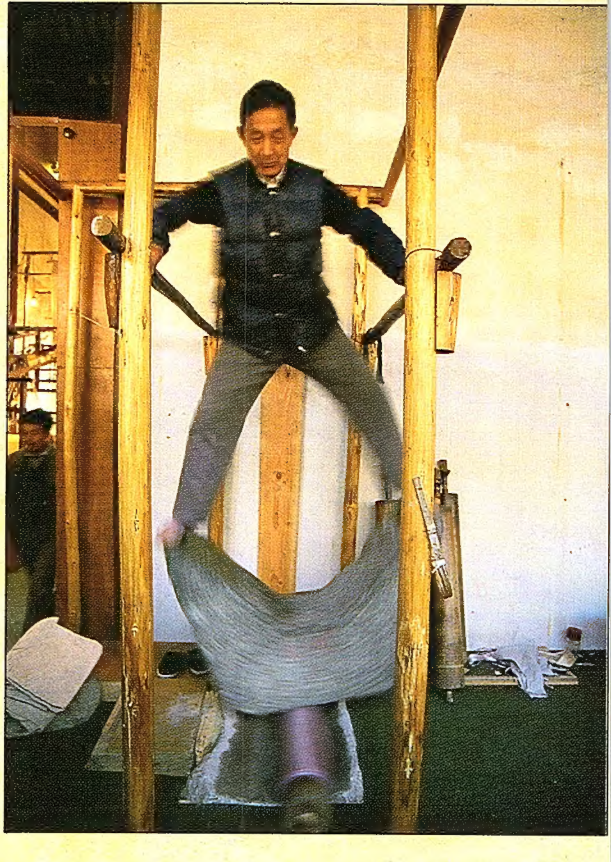
To Our Patrons.

There are many arch bridges in the vicinity of Shengze. One can often find inscription pertaining to silk on the bridge





Ancient weaving machines still use finger-size stones as weights to stretch the warps tight (by Tai Chi Yin).



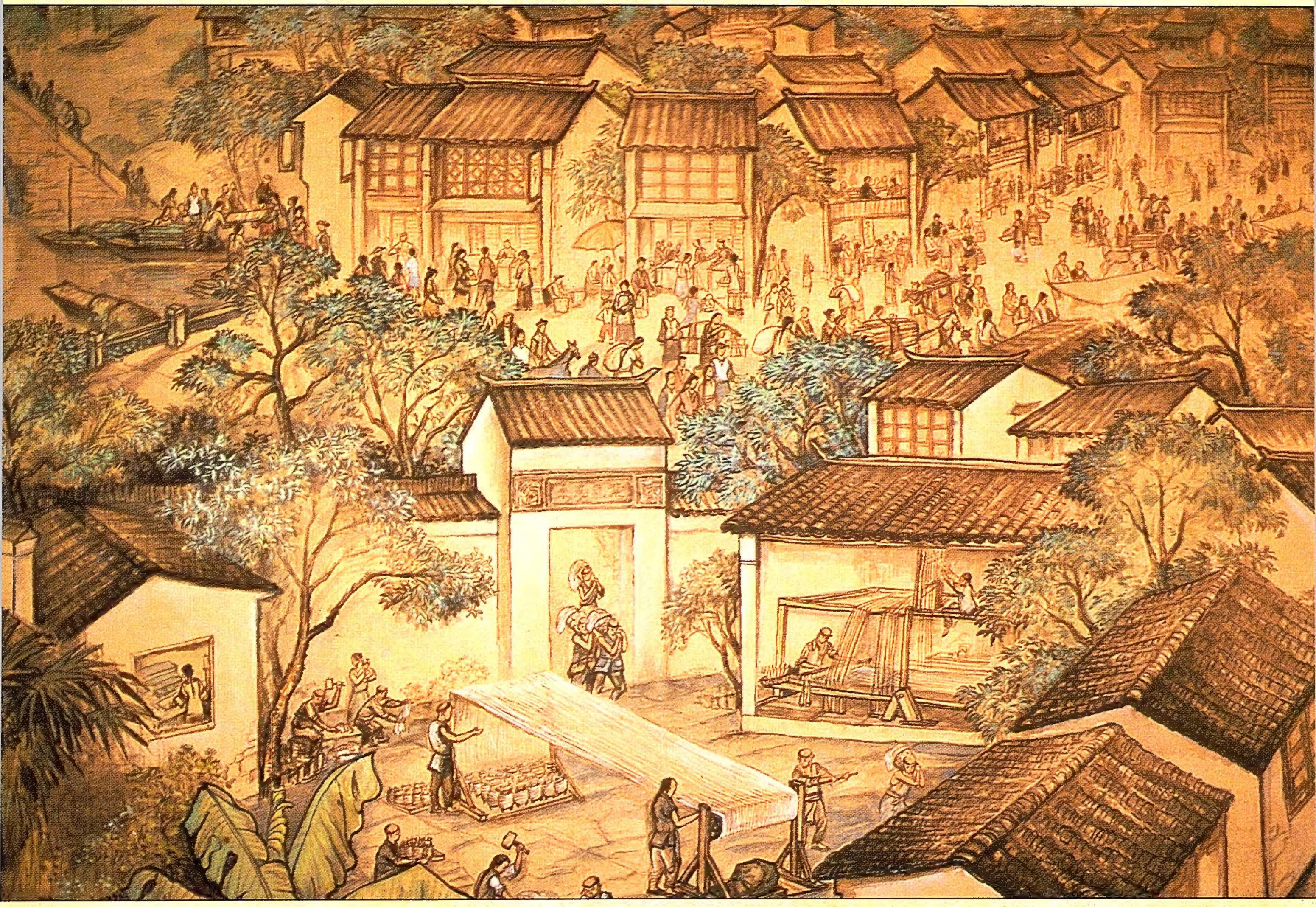
The last step of silk making in ancient times is to polish the silks with a giant boulder weighing 400 kilograms. Today only a few artisans can do this (by Tai Chi Yin).

It was at the start of the spring silkworm-breeding season in 1990 that I arrived at Shengze, home of silk, and stayed for several days at a silkworm-breeding farmer family.

My trip to the home of silk actually started from Suzhou. Written records show that it was during the Yuan Dynasty 1271-1368) that Suzhou became one of China's silk producing centres. At one time there were about ten thousand silk workshops in the city. The site of the official Suzhou Weaving Bureau at the end of the Qing Dynasty is today a middle school in Suzhou.

Today Suzhou has a silk museum, which displays a great variety of silk products. Those of the Qing Dynasty alone are divided into more than 30 varieties under six different categories. In addition, the museum shows articles related to silk-weaving such as different kinds of weaving machines for producing fine gold-threaded tapestry, brocade and others.

The Qing Dynasty painting, "A Glimpse of the Life of the People During Prosperous Reigns" recaptures the bustling scene of Suzhou's silk production during the Qing Dynasty. (Photo by Tai Chi Yin)

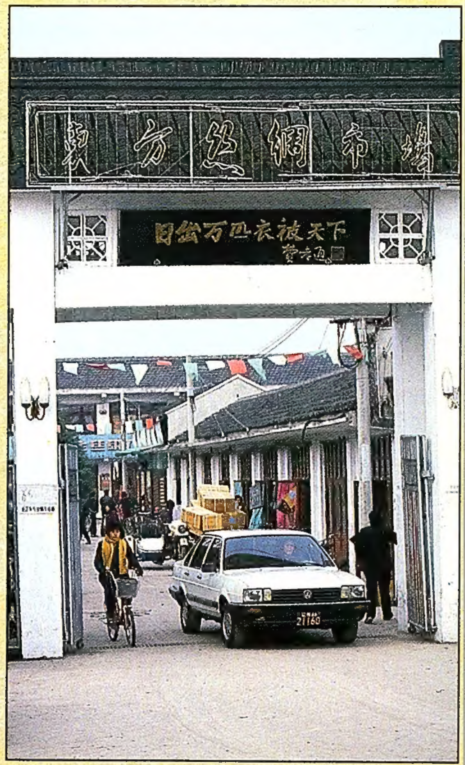


A Long Documented History

Suzhou is renowned far and wide for its silk. In particular, Shengze of Wujiang County under its jurisdiction is known as a major silk-producing town. Starting from Suzhou, in less than an hour I arrived at the town of Shengze on the southernmost tip of Jiangsu Province. In the book *Stories to Awaken Men* of the Ming Dynasty, there is a description about the industry of Shengze: "Thirty-five kilometres away from Wujiang County, Suzhou Prefecture, there is a town named Shengze. It is densely-populated. The people here are engaged in silkworm-breeding and silk production. Men and women alike work with diligence. The sound of weaving machines can be heard throughout the night."

In the early period of the Qing Dynasty, silk production of the town developed further. *Wujiang County Annals* of the Qing Dynasty says, "The number of residents has increased a hundredfold and silk products tenfold. Rich merchants come here from all directions every day. The market opens at noon. The river harbour is jammed with vessels. The streets are crowded with people. The town ranks first in prosperity among all towns in the county."

The Dongfang Silk Products Centre is the biggest specialized silk market in China. Its sales volume is said to reach over a million yuan RMB per day.



During the silkworm-breeding season entire farmer families pick mulberry leaves to ensure that their silkworms are well-fed.

Today Shengze has two districts — the new and the old. The new district looks like a small city, with broad avenues. Several silk textile mills in the town even have their own fashion show teams which perform in the evenings.

Shengze used to be known as a town with "Seventy-two and a half lanes". Half of them still exist in its old district. As I walked along the old, narrow streets, I could still see names related to silk production like Shuttle Lane, Reed Shop Lane and Dyeing Workshop Lane. They remind us of the interesting past of the district.

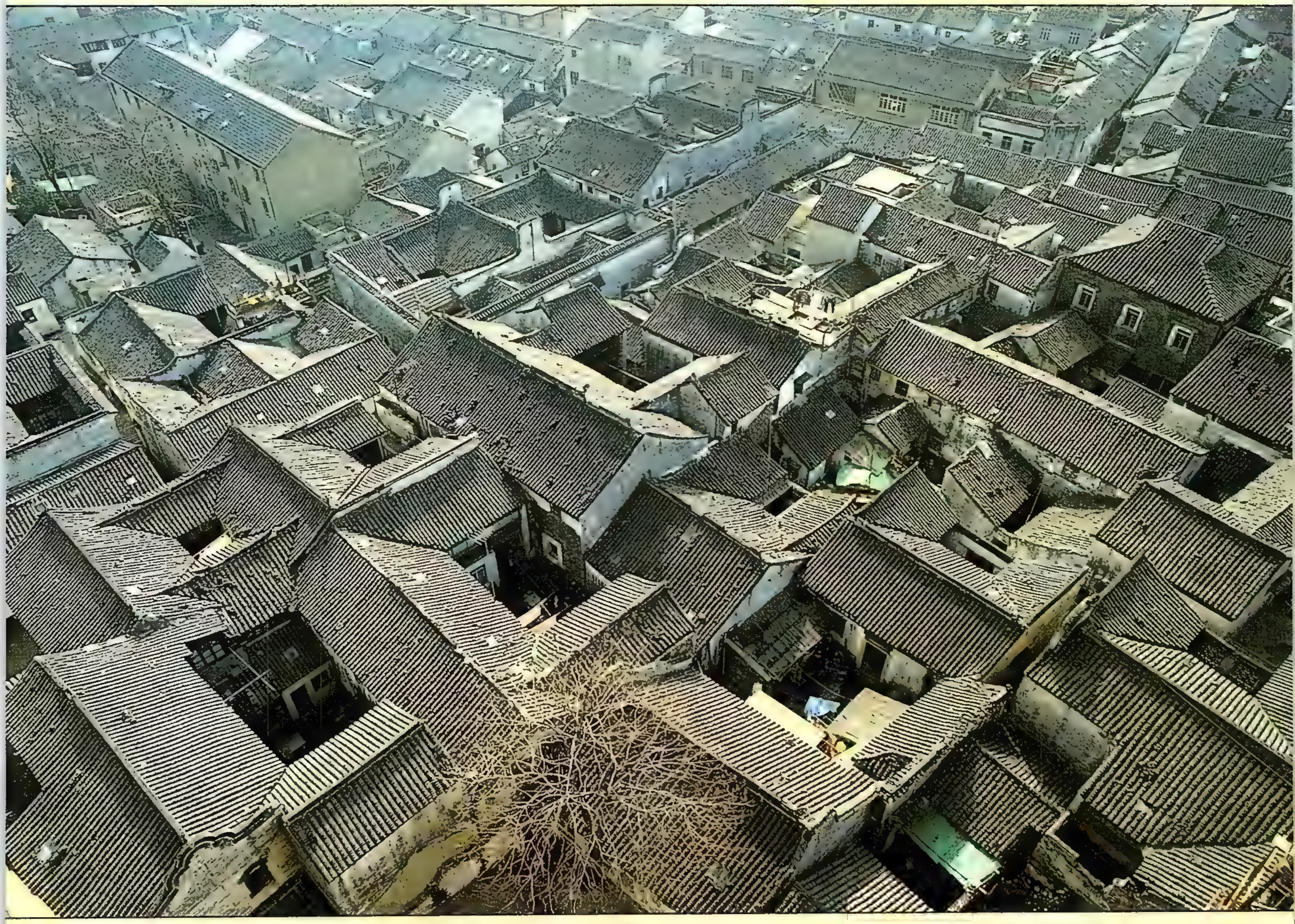
Tucked away in these lanes are many time-honoured buildings which are the sites of silk shops. From their windows emanated the melodious instrumental music of southern China and the sound of calculations on abacuses. According to my friend's instruction I knocked at the wooden door of a household. A kind old man opened the door. He politely invited me to enter and take a seat. He talked to me about the history of silk.

It turned out that this old man had been a silk agent the first half of his own life following the family vocation of the generations of his grandfather and his father. In high spirits he showed me wooden signboards bearing words Yi Juan (Good Silk) Shop, Chou Lian (Silk Liaison) Office in his own handwriting. In the past this district was honeycombed with silk shops. Signboards and trade banners could be found everywhere.

Shengze now is also a distribution centre of silk products. The town's Dongfang Silk Products Centre owns more than 800 shops where you can buy anything related to silk.

Shengze has a long history as a silk distribution centre. At the beginning of the Qing Dynasty, all products of Wujiang County were

One can still see such big ancient residences in the town on Shengze. From them you can imagine the scale of flourishing silk production in bygone days.



All the old silk shops of Shengze have closed, only some antique wooden signboards remain.

gathered in Shengze and people of other parts of the country depended on it for clothes and quilts. At that time, businessmen engaged in silk trade from Huizhou and Ningguo in Anhui Province, Ningbo in Zhejiang, Jining in Shandong and other places in Shanxi would pour into Shengze. After their arrival they built guild halls like the Huining Guild Hall, the Shanxi Guild Hall and other guild halls. These structures varied in architectural style and layout, but all of them had carved beams and painted rafters. Some of these guild halls have already become residences. Only after careful examination can you detect which buildings were once guild halls.

Apart from guild halls, the town used to have several temples for silkworm-breeding farmers to worship. With the passage of time only one such building of a moderate scale remains. Formerly named the Temple of the Ancestors of Sericulture it was built in 1827. In its main hall there are the gilded statues of Huangdi and Shennong, two legendary tribal leaders and Leizu, wife of Huangdi, all seated. They are the patron deities of sericulture.

As I looked around I found the outer walls of this temple had peeled off and there was no

Big, round shallow baskets are the homes of silkworms. To make a comfortable home for them the local farmers wash the baskets till they are very clean. They hope that the silkworms would grow faster and spin more silks.

joss sticks and candles burning. It is now a storehouse, so I was not totally surprised at the lack of a religious atmosphere.

Silkworm-Breeding Base

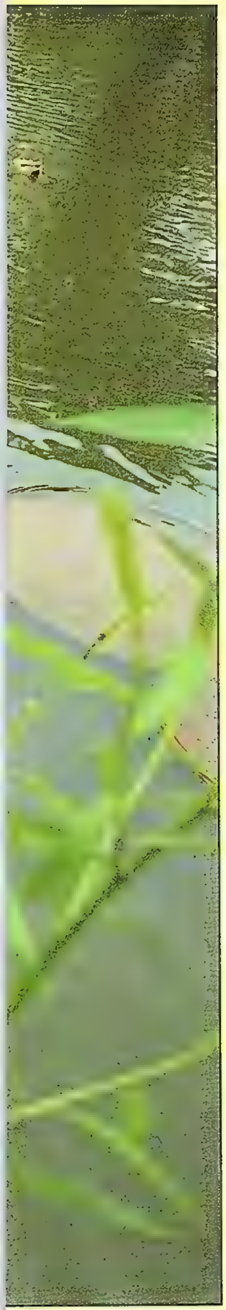
Every year around Grain Full (the name of one of the 24 solar terms between April and May) is the busiest time of homes dependent on silk production. People are busy picking mulberry tree leaves and feeding silkworms. At this time wherever you go in the counryside you can see how the locals breed silkworms.

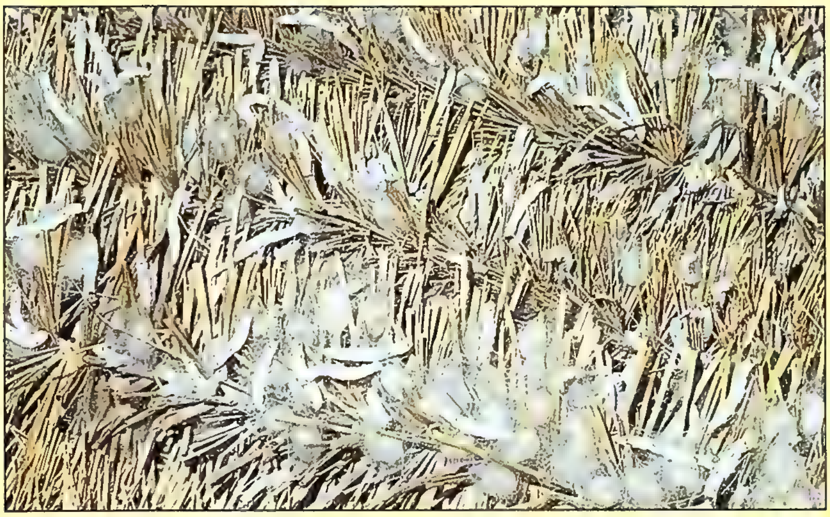
Sailing along the river I could see large tracts of mulberry trees along the river banks. Towering above them were three-storey cement buildings. I could only see the second and third stories, however, the ground floor was covered by the mulberry trees.

Our boat drifted on the crisscrossing river channels and now and then passed through several finely carved stone arch bridges. Most of the stone carvings and inscribed poems depicted mulberry tree planting, silkworm-breeding and silks. Under the Bailong (White Dragon) Bridge I saw the poetic line, "The wind carries the sound of weaving machines."

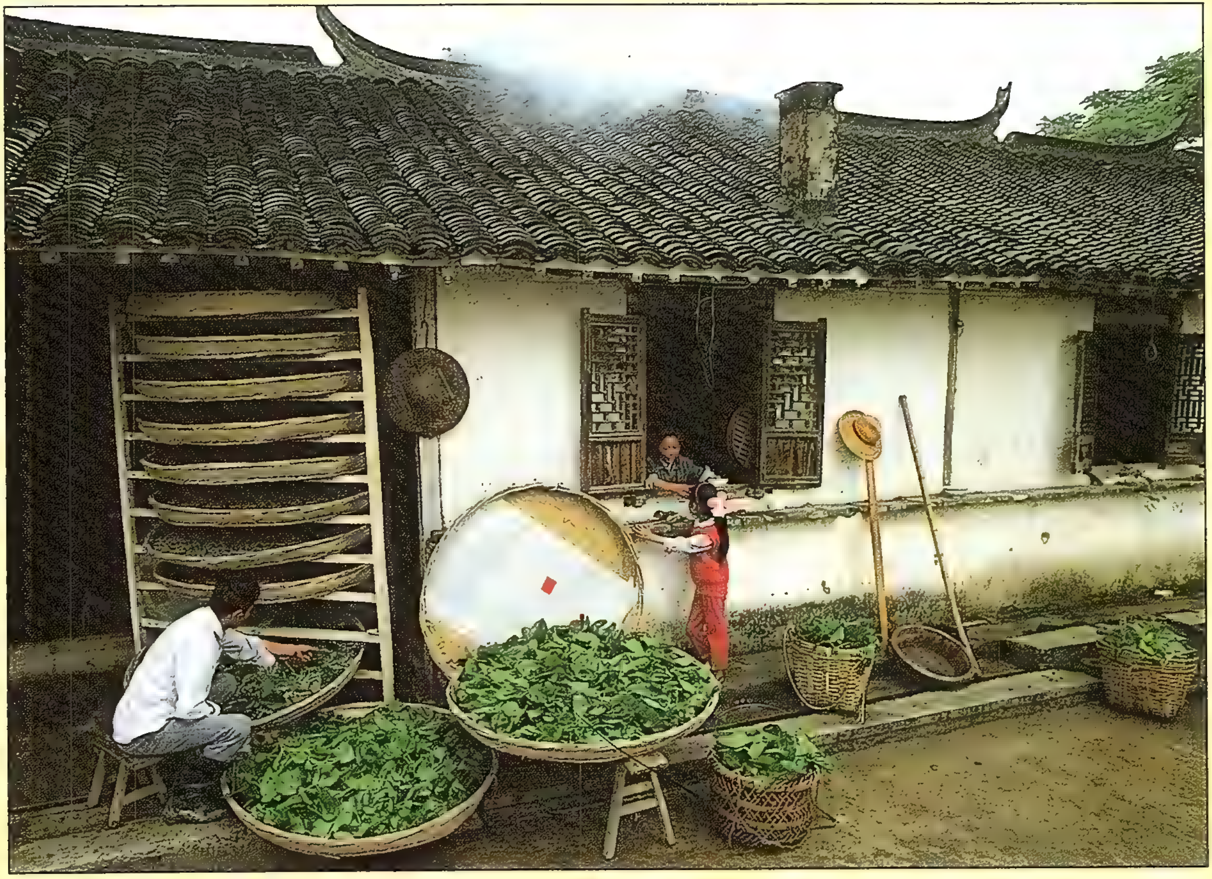
Unlike cities and towns there are no hotels in the countryside in China and this place is no exception. Fortunately for me the country folk are honest and hospitable. After I landed I was readily accepted as a guest by a farmer household. The head of this household was a middle-aged man. A family of four lived in a three-storey house. Its balcony commanded a good view of the surrounding mulberry orchards.

The landlord has two big rooms for breed-





A day or two after the silkworms climb up the straw frames they begin to spin cocoons.



After being picked, the fresh mulberry leaves are carried to the silkworm-breeding rooms to feed silkworms.

ng "precious silkworms" as the locals affec- ionately call silkworms. There were many ta- oos in silkworm-breeding but these taboos no onger exist today. So long as the visitors have o facial make-up or peculiar odors they are al- owed to enter the silkworm-breeding rooms for he silkworm larvae are sensitive to chemical mells which affect their growth.

I followed my host to the silkworm-breeding room. White silkworms were wriggling on the tender green mulberry leaves, preoccupied with eating as it was their growth period. They ate several meals a day, plus one night meal. No wonder my host's family had to pick the most tender and freshest mulberry leaves to feed them.

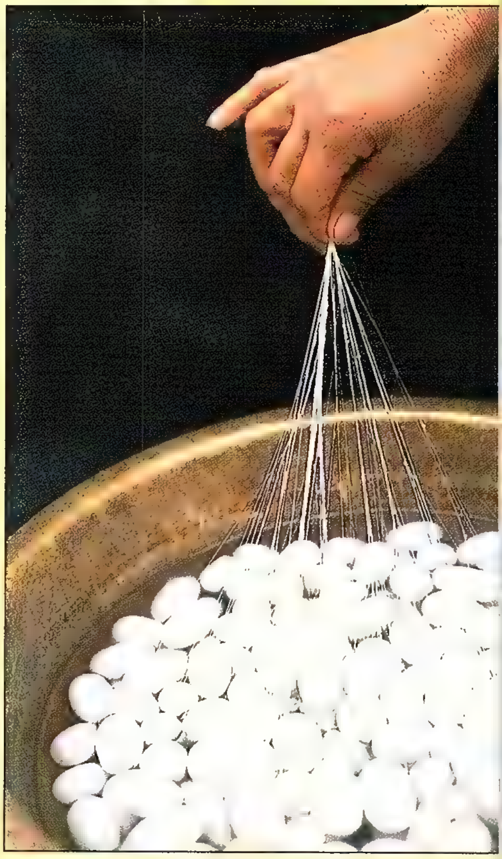
As the voracious silkworms grew day by day the big, round shallow baskets holding them became too crowded. So the farmer took out more such baskets, washed them and dried them to provide bigger spaces for their precious silkworms.

Forming Cocoons

As the silkworm larvae mature, they will "climb up hills" in local parlance, i.e., straw frames to make cocoons after the Grain Full period. Wherever you go, you can see farmers making these straw frames. They first cut the straws into equal lengths and spread them evenly between two strands of straw rope. After plaiting the two strands of straw ropes the straw frames are finished for the silkworm larvae to form cocoons.

At this time silkworms are about 2.7 centimetres long. Their appetites increase tremen-

The cocoons swell in hot water and silk filaments are separated. This traditional silk-reeling method, it is said, has a history of over 5,000 years.



This is called a lattice straw frame, one square for one silkworm. It is easier for the farmers to collect cocoons.

dously. Some farmers cut off whole branches of mulberry leaves instead of picking leaves to feed them. My landlord told me that after taking a full meal, the silkworms ate no more and therefore were ready to spin silks and make cocoons.

Out of sheer curiousity I entered the silkworm-breeding room at midnight that night. Before I stepped into it I heard loud noises sounding like so much munching. Upon entering the room I discovered that the silkworms were taking their last meal. Those which had finished were moving towards the straw frames.

Early next morning, I again went to the silkworm-breeding room and saw that the silkworms had turned as transparent as crystal. Some had already started spinning silk to make cocoons. Some lay still to get ready for silk-spinning.

The Traditional Way of Reeling Silk

A few days later when I came back to that room, I saw all the straw frames were covered with white cocoons. The silkworms lived up to the expectations of their breeders. My host was busy collecting cocoons and loading them on boats to be sent to the cocoon market in town.

The rural areas of Shengze are indeed silkworm-breeding bases. During spring and summer people there are mainly engaged in silkworm-breeding. As to silk reeling and silk weaving they are all done by machine on a stream-lined production line in the silk textile mills.

Though the old silk-reeling by hand has since long ago been replaced by modern

After being starched, sunned and woven, silk filaments become silks and satins after warping and weaving.

Women workers are ironing silk quilt covers woven with a picture of a hundred sons.

One can still see old farmers using the traditional method to reel silks on the outskirts of Shengze.

iethods you can still witness on occasion eople in the countryside using the more traitional method. I saw this age-old endeavour nce by chance. The farmer put cocoons in a asin of hot water. Soon the cocoons disinegrated into silk filaments. The farmer quickly icked up the ends of silk filaments with hopsticks and hung them onto a handperated round frame; thus, the mass of silks ecame neat reels of filaments, but were not ie least bit glossy. Before they are sent to the extile mills they must be sunned, lined up one y one on a frame with wooden blocks on ither side, starched and become bundles of varp silks. After being processed in the textile nills they become silks as we recognize them i the shops.

From silkworm eggs to cocoons, thanks to nulberry leaves, and from cocoons to silks, his cycle repeats itself twice a year with hard vork followed by pleasure for silkworm-breeding farmers.

ranslated by Anne Yan

Shengze, and Hangzhou and Huzhou in Zhejiang are known as China's three biggest silk producers. Here, perhaps more than any other place, the natural conditions are optimal for raising mulberry trees, the food of the silkworm larvae, and breeding of the silkworm moth. The area became China's most developed area of silk industry probably after the mid-Tang Dynasty (618-907). Covering an area less than three square kilometres, Shengze has more than twenty silk factories with over 4,200 weaving machines.

Located on the bank of the Beijing-Hangzhou Canal, Shengze has convenient transport facilities both on land and water from either Suzhou in Jiangsu or Jiaxing in Zhejiang.

The Highs and Lows of China Travellin

iary in the West

ARTICLE BY YUAN XUEJUN

One section of the ravine along the Yarlung Zangbo River has no water, creating a landscape with bare trees and yaks strolling across the river bed (by Wang Jianjun).

It took us several months to travel 50,000 kilometres through western China, covering Yunnan, Tibet, Sichuan, Gansu, Qinghai and Xinjiang. To save time and for the convenience of the journey, the three of us took turns driving a car. We alternatively fried and froze, and this was during May and June. We climbed mountains, drove along dangerous

Yunnan

We began our long journey on April 8, 1990. Having had breakfast that morning, we said goodby to Kunming, capital of Yunnan, and started our journey at half past nine. The scenes of this busy town flashed past, receded and disappeared.

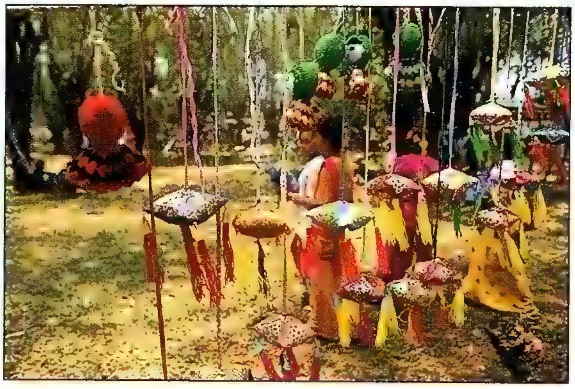
April 8	Yuanmou Bright and sunny	☼

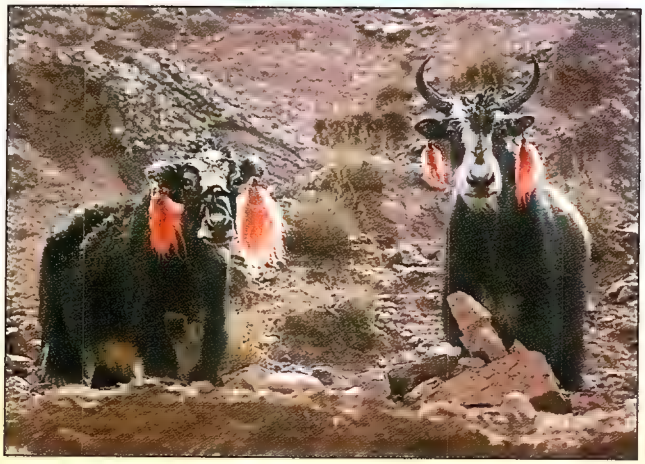
To the south of Kunming there was a stretch of land with a "forest of rocky hills", a phenomenon of karst topography. But in Yuanmou, there was a "forest of earthen hills". That was what attracted us.

The Zhima (Sesame) Forest of Earthen Hills in Yuanmou occupied a large piece of land. The top of those hills were full of weeds and flowers. The shapes of those hills were rather unusual: tall but thin. Some looked like swords, as described in some myths, wielded by giants. I went nearer and had a close look and found that those hills were in reality made of sand and earth. We were told that those hills teemed with floral and fauna fossils.

Since we did not see enough of the scene, we decided to go there again in the evening. So having put away our luggage in a local power station and eaten our supper, we went to Banguo again. The earthen forest was very quiet now. There was not a single soul in sight. In the moonlight, Banguo seemed to be shrouded in an illuminated mist, which added much charm to the place. However, the contour lines of those earthen pillars appeared even solid and vigorous.

Approaching Xishuangbanna, we experience the New Year of the Dai nationality. Everywhere in the streets and parks, bright satchels embroidered with patterns are displayed, the token of love according to the local custom (by Yuan Xuejun).





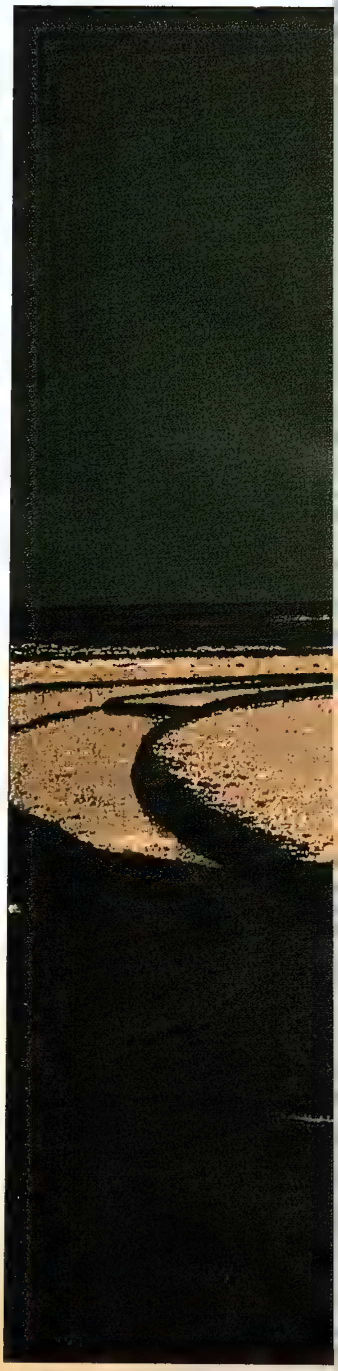
The Tibetans in Zhongdian enjoy decorating yaks with red ribbons tied on their heads (by Yuan Xuejun).

April 11	Yuanyang Fine	☼

Yuanyang was located on the eastern slope of the Ailao Mountains. When our car climbed up to this county seat, 1,487 metres above sea level, it was already dark. We entered a small restaurant, where we served ourselves by washing greens and cooking food in its kitchen.

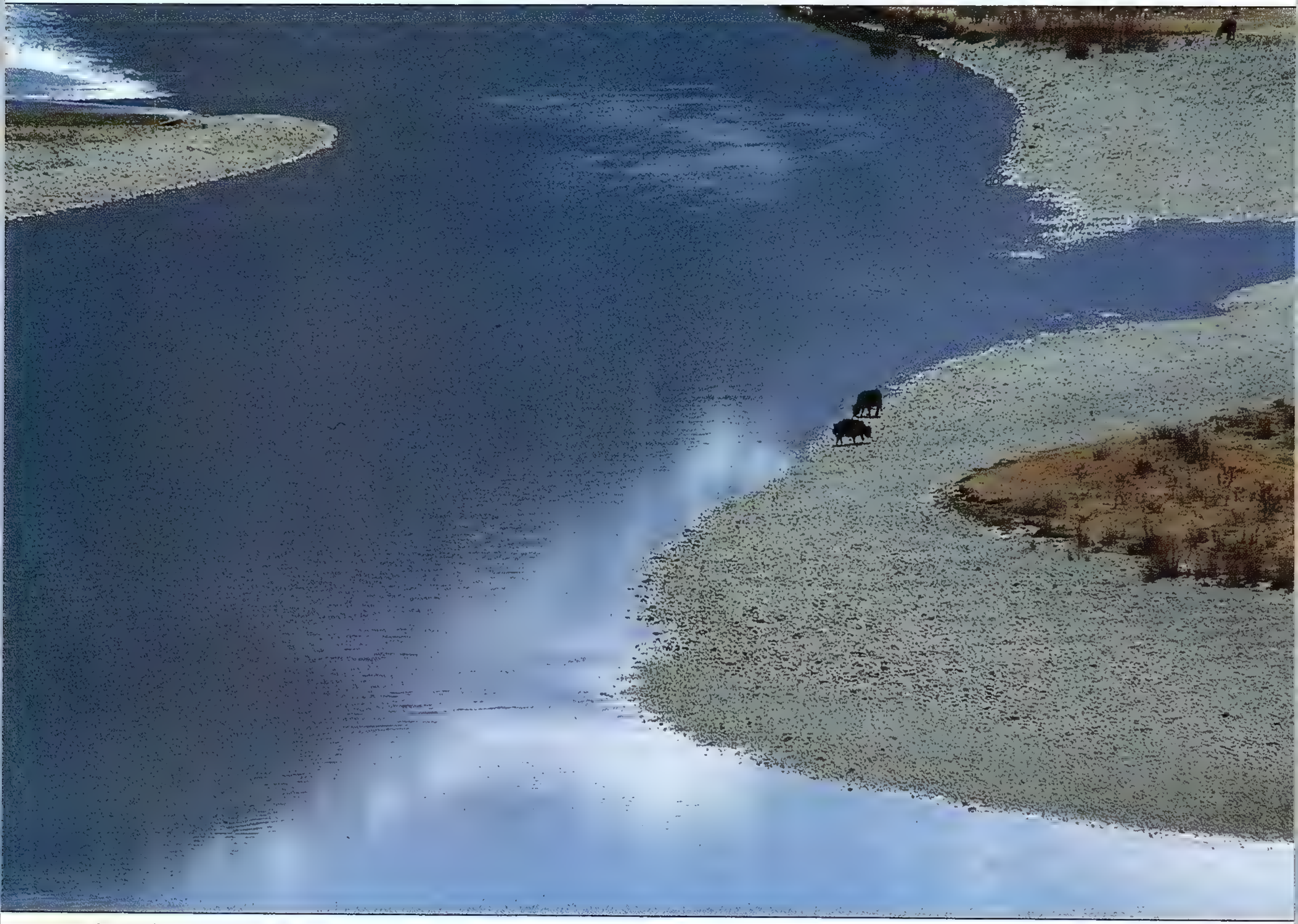
Yuanyang was known as a "Misty Mountain Town". There was not much sunshine here, and its streets were always rather damp. After supper, we took a stroll in the streets and found them even damper.

The terraced fields of the Panzhihua Village on the slope of the Ailao Mountains, which was over ten kilometres away from the town, were said to be quite a sight. To find out, we went there the following day. The terraced fields were irregular in shape, which reminded one of a jigsaw puzzle. Crisscrossed with earthen ridges, they seemed rhythmically arranged from the river in the valley to the top of the mountain. Due to the scudding clouds, the terraced fields were one moment in shade, the next bathed in bright sunshine. Because of this change in intensity of background lighting crops in the field looked more sturdy and full of life.



roads and passed nights away in the open desert. We ventured from the deepest depression to the longest mountain range in Asia. All those adventurous experiences have now become unforgettable and fond memories to be treasured for the rest of our lives.

The Yunnan highlands are covered with terraced fields, among which those in Yuanyang are the most magnificent, looking like a mirror reflecting in the sunshine (by Yuan Xuejun).



The Yarlung Zangbo River, flowing quietly, is as blue as the sky, fascinating all who come here (by Wang Jianjun).

April 28	Zhongdian Cloudy, occasional drizzle	🌧

We left Dali at eight o'clock in the morning and arrived at Zhongdian County, the capital of Dêqên Tibetan Autonomous Prefecture, and also the highest place of Yunnan, at five o'clock in the afternoon.

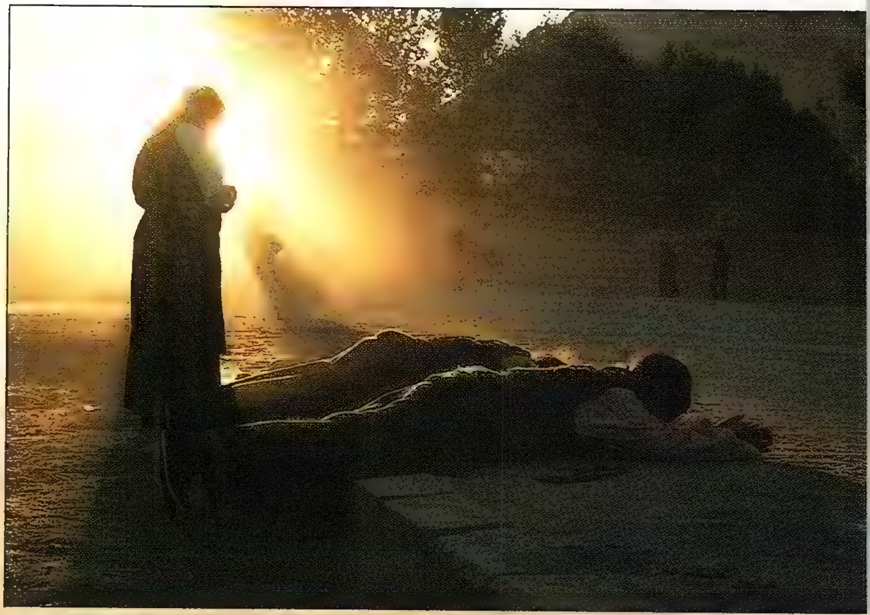
Situated on such a high plateau, the mountaintops which we saw along the way were all snow-clad.

Though wearing heavy down-filled coats, we still felt very chilly. Our hands were icy cold. Why was it so cold? I was told that but two days before it had snowed heavily. No wonder it felt so frigid.

April 29	Zhongdian Overcast, dry	☁

Despite the poor weather, we drove west along the Kunming-Tibet Highway towards Nabohai Nature Preserve, eight kilometres from the county seat of Zhongdian.

It was overcast when we set off. But soon the sun suddenly burst its beams through clouds towards grazing sheep and cattle. On the way, we also noticed that there were some wooden



At Zhashilunbu Lamasery, devotees are seen kneeling on the ground and prostrating themselves repeatedly in deepest reverence (by Yuan Xuejun).

ailings on the grassland. The sheep and cattle ere kept within those railings.

I had hoped to see some black-headed ranes in Nabohai. Unfortunately, we found not ven a feather. It was rather disappointing but we ould do nothing about it.

Tibet

Having left Zhongdian, we went further west and entered Tibet via Dêqên County in westernmost Yunnan.

We first visited Zayü, which is known as "Jiangnan in Tibet", and then proceeded to Xigazê, a strategic town in Rear Tibet.

May 1	Kunming-Tibet Highway Fine	☼

Most roads in Tibet were made of dirt. As our ar got on to such a road, clouds of dust rose. o we were covered with dust. We had to shut e windows immediately. But this made the air side the car rather stuffy and stifling.

When we caught sight of a mountain cave, e pulled up our car so that we could enter the ave to have some ship biscuits for a quick unch. But the meal was nearly unpalatable. Still e had no alternative but to put up with it or we ould starve. We rushed through lunch for we till had a long way to go. So once our simple unch was completed, we hurried on. Having assed Markam, our car got on to the Sichuan-ibet Highway. In the gloaming of evening, we at ast got to Chuka.

May 3	Rawu Overcast, snow	❄

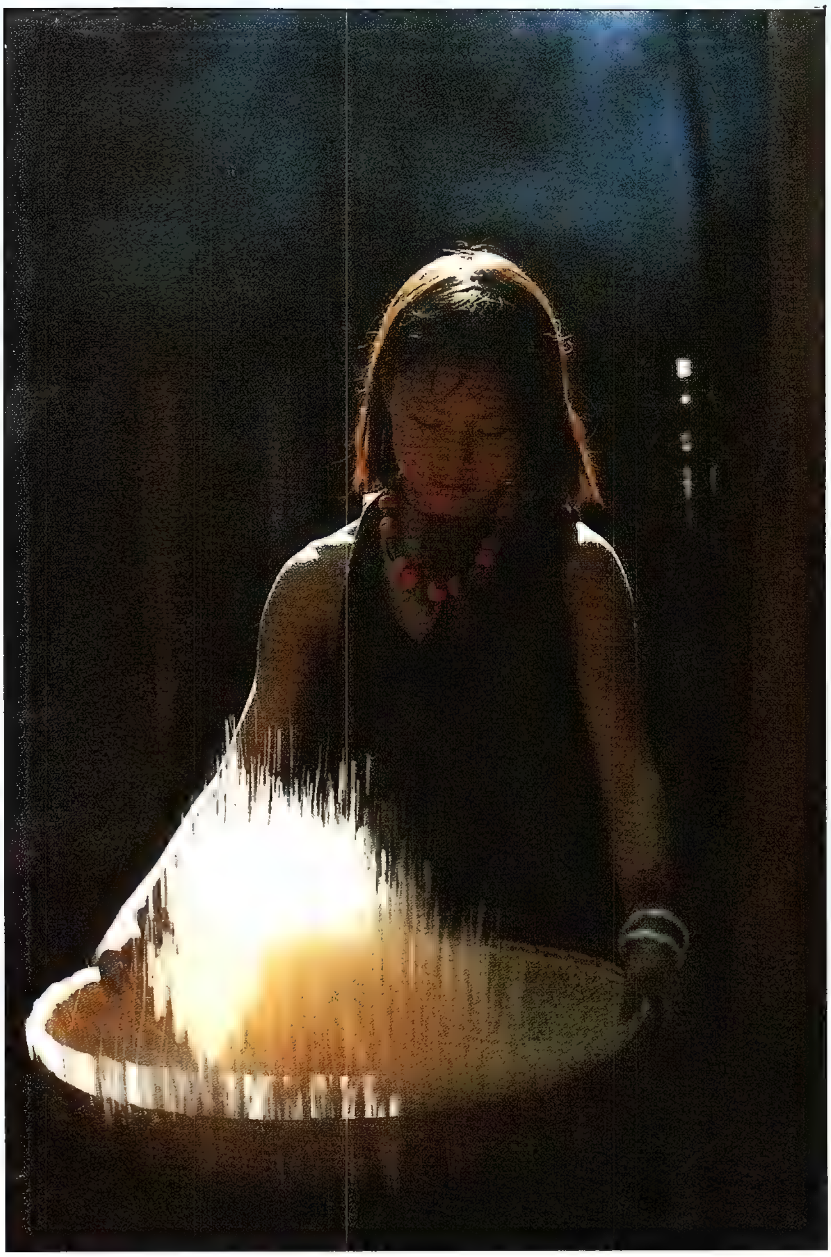
Last night, we left Chuka and stayed the night in Rawu. Early in the morning, when I pushed open the window, I discovered a gloomy sky. It was actually getting darker and darker. Before long, it began to snow.

Amidst the dancing snowflakes, we continued our journey. The further south we went, the heavier the snow fell. Mountains and roads were all shrouded in snow. The May snow on the plateau covered all the dust, cleaning the air and thus making the air most refreshing.

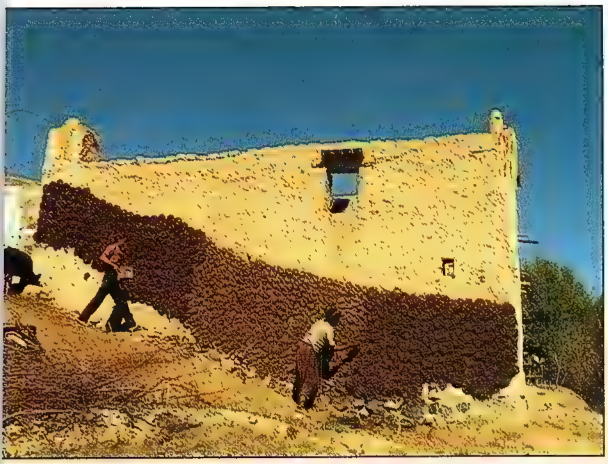
When we got to Tiger Mouth, we were surprised to find a grotesque scene: a mountain covered with nearly 100-metre-long hanging icicles.

Our car laboured on, climbing one mountain after another. Finally, we got to Dêmola Mountain 4,800 metres above sea level. Here, snow fell even heavier, which made it almost impossible to drive on. Seeing our difficulties, some local people used bulldozers to push aside the snow on the road, forming snow walls, higher than our car, on both sides of the road. Now our car crawled along in a narrow "snowy valley".

When we got to the foot of the mountain at last, we turned immediately for Zayü in the



This Tibetan girl living in Zayü winnows rice in a shallow basket (by Yuan Xuejun).



The Tibetans in Xigazê stick dung on the walls to be used as fuel for heating and cooking (Yuan Xuejun).

Mount Siguniang, part of the Hengduan Mountain Range, i steep and high. The dark area is the mountain's shadow (by Wang Jianjun).

southeast. The temperature here was noticeably higher than that up in the mountains. We sped past stretch after stretch of verdant fields. White blossoms of wild plum trees were in full bloom at the foot of mountains which reminded one of sparkling little stars sprinkled across the sky.

May 4	Zayü Fine	☼

Zayü, though located in the backwater, was well-known for its mild climate, not unlike that of southeast China. As soon as we entered Hema Village, a Tibetan settlement, two kilometres away from the Sino-Buremese border, we were surrounded by a crow of children. Bold boys waved to greet us while timid ones stuck out their tongues.

A wonderful smell of rice-frying wafted to us as we passed a house. We stretched to look and found an elderly lady husking rice in the courtyard. Beside her stood a steaming cauldron, by which sat a salivating puppy. So the fragrance originated from this cauldron.

Clad in deep-red robes, this little lama in Garzê in western Sichuan gives a cheerful smile (by Wang Jianjun).

May 10	Lhasa-Xigazê Fine	☼

We went further west, passed Lhasa and headed for Xigazê along the northern bank of the Yarlung Zangbo River.

We looked out through the car windows and saw a bluish river. In the sunshine, it seemed unfathomable. This river originated from the northern side of the Himalayas, and zigzagged down the mountain. When we reached the famous 90-degree bend, we were surprised to see the magnificent scenes before us. On both sides of the valley towered snow-clad peaks. Water cascaded from cliffs to the river in the valley. The rivers and the scenery confluence of the Yarlung Zangbo and Nyangqu River on the plateau was grand and awe-inspiring.

When our car climbed over 5,000-metre high Gongga Mountain, Xigazê, Tibet's second largest city, was soon in sight.

First, we paid a visit to the Grand Monastery of Zhaixilhunbu (Tasilhunpo), one of Tibet's four great monasteries and seat of the Panchen Lamas. This monastery, was the largest of its kind of the Yellow Hat Sect of Buddhism in Rear Tibet. Located at the foot of Nyima Mountain two kilometres to the west of the town, it was founded in 1447. A red sun was beginning to sink in the west. The monastery was closing its doors. However, disciples outside the monastery were still on their knees.

Due to the intense heat of the sun at noon, Tibetan women in southern Gansu are sometimes seen topless working in the fields (by Yuan Xuejun).

Sichuan

We turned back to Lhasa. After a rest there, we eaded east along the Sichuan-Tibet Highway and arrived t Sichuan's Batang on May 13.

In Hongyuan, a Tibetan Mani flag bearing Tibetan Buddhist scriptures like a big open umbrella (by Yuan Xuejun).

May 14 | Litang-Xinduqiao
Cloudy and sometimes overcast

It was about 400 kilometres from Xigazê to Xinduqiao. Having had breakfast in Batang, we packed up in a hurry and set out.

We drove on the plateau. At this time of the year, wheat in fields of the plains should normally be browning, but spring comes late in this area. The land seemed still in slumber. We could not find a single green leaf.

Litang, a small township inhabited mostly with Tibetan nomadic herdsmen, is perched some 4,000 metres above sea level. The Sichuan-Tibet Highway goes right through it. We had a short rest, ate some noodles and continued our journey. It was over eleven at night when we got to Xinduqiao.

Xinduqiao is located 3,000 metres above sea level. Because of its height, those who enter Tibet by the Sichuan-Tibet Highway would often suffer from mountain sickness. We had travelled from an even higher place and therefore felt nothing wrong with us.

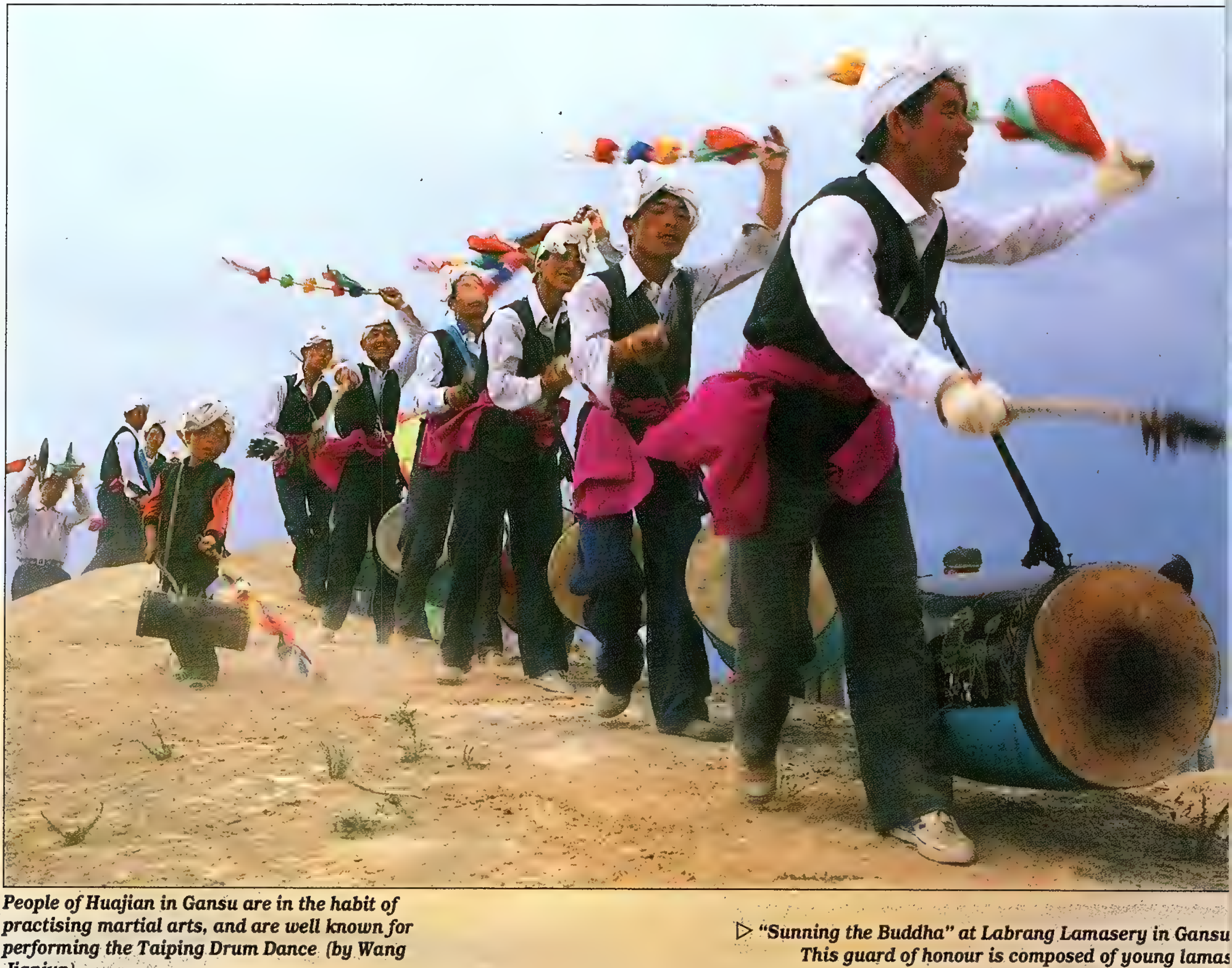
May 18 | Aba
Overcast and drizzle

Then we headed north to Aba along a branch road of the Highway. The road passed close by the Sigunian (Four Maidens) Mountain, which was engulfed in snow, and had many a frozen brook. This added frigid dimension made this grotesque mountain seem even more wondrous. One could not help feeling that it was unscalable and therefore haughty.

Set in the remote Minshan Mountains which rise to 5,588 metres, Aba was practically unknown to the outside world until the Jiuzhaigou Valley in Nanping County, a famous beauty spot, was opened up to nature lovers. In fact, the topography here resembles that of Tibet.

Gansu

Starting from Hongyuan, we passed Zoigê and entered southern Gansu. After a visit to the famous Tibetan monastery named Labrang, we went to Lanzhou. In a place not far from Lanzhou, we visited a Taiping Drum Dance team, and then reached Xining, capital of Qinghai Province, and the Bird Island in Lake Qinghai. We then returned to Lanzhou and headed for Xinjiang by way of the Hexi Corridor.



People of Huajian in Gansu are in the habit of practising martial arts, and are well known for performing the Taiping Drum Dance (by Wang Jianjun).

▷ "Sunning the Buddha" at Labrang Lamasery in Gansu This guard of honour is composed of young lamas (by Yuan Xuejun).

May 21
Hongyuan-Xiahe
Cloudy, with periods of sunshine

When we came to Hongyuan, 3,000 metres above sea level, last night, it was drizzling. All was still and quiet.

Shortly after breakfast this morning, we set out towards southern Gansu via Zoigê. Along the way, we saw many monasteries and temples. What's worth mentioning was that we happened to see a forest of streamers wrapped around wooden poles standing on a piece of grassland in a place called Waqên. Those streamers were written with lines from Buddhist sutras. From some distance away, they looked like pagodas or huge opened umbrellas. This was a sight we had never seen in other parts inhabited by Tibetans.

We passed that night in a hostel in Xiahe.

May 22
Xiahe
Sunshine

The best-known beauty spot in Xiahe is the Labrang Monastery. Every year seven Grand Prayers Ceremonies are held in this monastery. Tibetan Buddhist followers come here to pay their homage from Qinghai, Sichuan and Inner Mongolia. We happened to be there to see the particular ceremony called "Sunning the Great Buddha". Young and strong lamas rolled up a huge carpet embroidered with the image of Buddha in the monastery, carried it to a mountain slope and gradually spread it out. As it was

Along Xining street, a Moslem holds a board appealing for donations from pedestrians for the repair and building of mosques (by Wang Dajun).

Every Friday, the Moslem prayer day, the biggest mosque i Xining is full of the faithful sitting and waiting for the Ima to lead the prayers (by Wang Jianjun

Shandan Ranch used to be an army horse training ranch. Early in the morning, it catches the first rays of the sun (by Wang Dajun).

olled out, Buddhist followers were poised on all ours on the ground waiting for a long time.

May 30	Gaolan Cloudy	☁

Having returned to Lanzhou, we paid a visit to Duojian Village in Xicha Township of Gaolan County. This was the place where the Taiping Drum Dance had been used in the battlefields in ancient days. Indeed, today the villagers still practise martial arts, a tradition handed down from ancient times. Up until today, the village boasts the best Taiping Drum Dance performance.

At the village yard, tough-looking performers were beating their drums and would change their positions.

Their wonderful performances such as beating drums while leaping up or beating the drums from behind fascinated audiences. Some of their movements would be extremely difficult to perform. Kicking up clouds of brown dust, the thunderous percussion seemed to shake the earth.

Qinghai

After a few days' rest in Lanzhou, we went to Qinghai's Xining and the Bird Island in Lake Qinghai instead of going to Xinjiang by way of Hexi Corridor as we had planned. Then we returned to Lanzhou and continued our journey in Gansu Province.

June 4	Xining Cloudy, rain	🌧

It was 250 kilometres from Lanzhou to Xining. We set off from Lanzhou in the morning.

The birds on Bird Island on Qinghai Lake are protected, free from danger as they search for food and frolic in the water (by Wang Jianjun).

Heated by the scorching sun, Flaming Mountain glows red, looking as if it is on fire (by Yuan Xuejun).

Though the asphalt road was in quite good condition, it still took us five hours to reach Xining. When we got to our destination, it was well past one o'clock in the afternoon. It happened to be Friday, which was the Moslems' prayer day. Once we got to Xining, we went straight to the town's largest mosque, the Grand Mosque at Dongguan.

Inside the mosque, believers had already gathered, waiting for the imam to chair the ceremony of worship. After the ceremony, it became a sort of social event as worshippers talked to one another. Some even began singing and dancing.

June 6	Bird Island of Lake Qinghai A blue sky with wisps of clouds	☁

Located to the west of Xining, Lake Qinghai has a perimeter of 360 kilometres. It is the largest inland brackish lake in China. In this lake, there are many islands, the best-known of which is the Bird Island, now a nature preserve.

The Bird Island was not a place with crowds of birds flying to and fro over it as we had expected. We looked up and down and only found a few seagulls and several wild-geese. We were told that it was not quite yet the season for migratory birds going either from north to south or vice versa to arrive.

Xinjiang

Xinjiang Uygur Autonomous Region was the last leg of our tour to western China. We first went to Kashi in the southern part of the region. Riding across the vast and sweltering hot desert was an experience differing so much from that we had gained in western Sichuan plateau.

June 12	Hami-Flaming Mountain Scorching hot	☀

Today, we entered Xinjiang through Gansu's Hongliuhe. After supper in Hami, we raced on our journey at night. It was pitch-black outside. All we heard was the purring engine of the car and the whistling wind. The wind was getting stronger and it seemed that our car might be turned over. Unfortunately, the headlights were broken after impact by stones churned up by the wind. For a moment, we had no idea what to do. After much discussion we decided to grope on in the dark instead of waiting to be whipped by the wind. Luckily still in one piece, we succeeded at last in finding the Huoyanshan (Flaming Mountain).

June 13 Flaming Mountain
Scorching hot

We were all exhausted after a night of tense driving. In order to see the sunrise and have a short rest, we pulled up our car at the foot of the Flaming Mountain, which stretches for about 100 kilometres.

The sun in this part of the country rose late thanks to the size of the mountain. It was well over eight when the sun climbed up from behind the Flaming Mountain. In the sunlight, the reddish sandstone gleamed as if glowing. The land under our feet was parched and cracked, reminding one of fish scales. As the sun rose higher, the temperature shot up quickly. We had to run away in a hurry.

June 20 Urümqi-Kuqa
Sunshine

We set off from Urümqi and drove in zigzag fashion through the desert towards the southwest. From time to time, we caught sight of used tyres on the ground. On the way, there would suddenly appear oases and rivers, which made our otherwise long and dull journey pleasantly bearable.

When we reached Kuqa, it was two o'clock at night.

June 22 Kashi
Still very hot

Today we arrive at Kashi, the largest city in southern Xinjiang, via Aksu. It was even hotter than that of Aksu, to the point of being insufferable.

The people we met in Kashi's bazaar were mostly of Uygur nationality. Since we were unable to communicate with the local people because of a language barrier, we were confined to communicating with them by a friendly nod or a big smile.

The Uygur children were rather naughty yet very warm towards outsiders. They took us for foreigners and followed us while saying, "Hello! Hello!"

Tibet

We left Kashi and headed along the Xinjiang-Tibet Highway for ruins of the Gugge Kingdom in the desert of Tibet. Approaching the boundary mountain at an altitude of 5,000 metres, we saw from time to time broken-down cars along the road side. One driver had been held up there for a whole week before the rescuing car came.

June 25 On the Xinjiang-Tibet Highway
Cold

Our car chugged with difficulty up the high and precarious Kunlun Mountains where the temperature is around -30°C most of the year. At an altitude of 5,800 metres we felt as if our heads were expanding because the air was thin. The Kunluns stretches about 2,500 kilometres, running through Xinjiang, Tibet and eastward to Qinghai.

June 28 Zanda
Sunshine and chilly

The section of the highway between Shiquanhe (Ngari) and Zanda is very bad, with numerous rivers lacking a bridge to cross.

In the endless Gobi Desert, the small river of oases along the Dushanzi-Kuqa Highway in Xinjiang flows like mercury in the sunshine (by Yuan Xuejun).

A charming Uygur girl strolls along the street in Kashi (Wang Jianjun).

Crossing the second mountain pass on the way the road was narrow and, what made it worse, the weather suddenly changed and it began to snow. However, we finally arrived safely at Zanda County — the site of the ancient Guge Kingdom after the long, arduous journey of over 1,400 kilometres.

June 29	Zanda Sunshine, cold	

The ruins of the Guge Kingdom are 20 kilometres from Zanda, located on a loess hill about 300 metres high. The architectural complex stretched from the foot to the top of the hill, looking magnificent.

I found on a wall in the ruins remains of some murals reflecting the social life and the sexual mores of the kingom's times. The kingdom, according to Tibetan history was formed in the tenth century.

Xinjiang

After visiting the Guge Kingdom ruins, we returned to Kashi. There we rested for a couple of days before setting out again for Altay several hundred kilometres away at the northern border of Xinjiang. It was the last stop of our journey.

July 10	Altay Bright and clear	

The scenes along the way were picturesque: the endless undulating snow-capped mountains, thick forests, flatlands and meadows. White birch, diversiform-leaved poplars and willow trees can be seen everywhere. On the way we happened to see some Kazak herdsmen who moved slowly on a mountain slope, bringing with them their elders and children, their felt yurts and sheep and cattle. Some people were on camels, some on horses. They were moving because of the change of the weather. As was their custom, they were always on the move, always lived in areas where there was water to drink and grass to raise their animals.

Leaves of white birch trees turn golden yellow in the autum sunshine at Altay. The autumn landscape beyond the Great Wall i very attractive (by Yuan Xuejun)

Backed by high and steep mountains, Tuolin Lamasery of Zanda County in Tibet looks old and stately (by Wang Dajun).

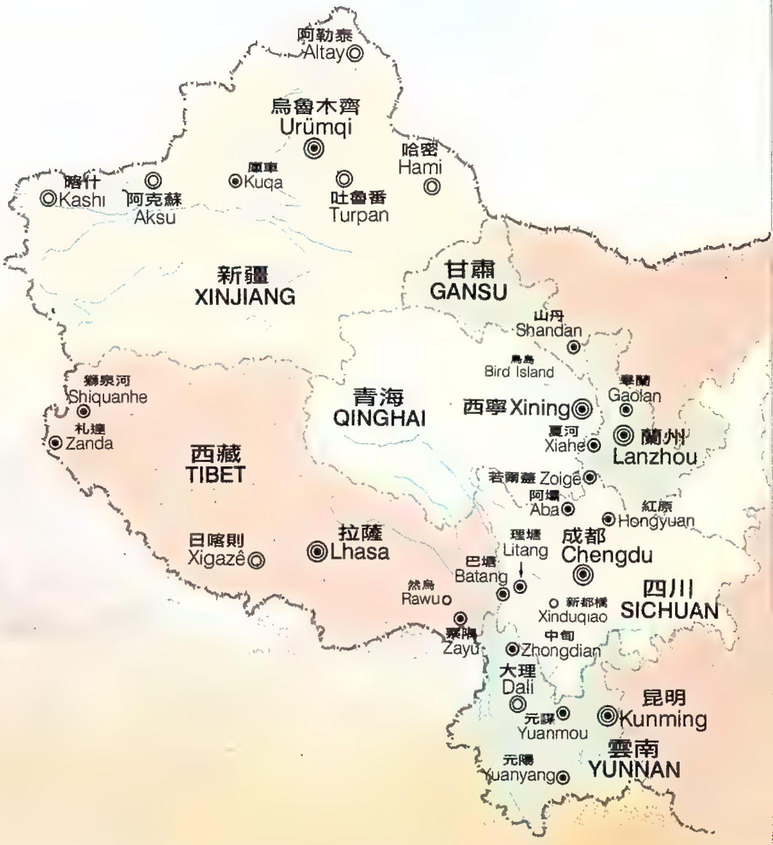
Bringing along the old and the young and carrying yurts and belongings, Kazak herdsmen from Altay move to autumn pasturelands (by Wang Dajun).

Postscript

We have totally covered 50,000 kilometres during this trip. Having said good-bye to Altay, we drove back to Chengdu. When we passed through the Zoigê Grassland in western Sichuan, we luckily saw the rare sight of the "Buddhist Halo". In a circle of refracted sunlight, there appeared the silhouettes of the three of us. We indeed felt blessed to see so many wonders of nature in such a short time.

Translated by Wang Mingjie

On Zoigê grassland in western Sichuan, we see the Buddha's halo and cannot help thinking that "Belief has brought us together" (by Yuan Xuejun).


阿勒泰
Altay
烏魯木齊
Urümqi
哈密
Hami
喀什
Kashi
阿克蘇
Aksu
庫車
Kuqa
吐魯番
Turpan
新疆
XINJIANG
甘肅
GANSU
山丹
Shandan
鳥島
Bird Island
皋蘭
Gaolan
獅泉河
Shiquanhe
札達
Zanda
青海
QINGHAI
西寧 Xining
夏河
Xiahe
蘭州
Lanzhou
西藏
TIBET
若爾蓋 Zoigê
阿壩
Aba
紅原
Hongyuan
日喀則
Xigazê
拉薩
Lhasa
理塘
Litang
成都
Chengdu
巴塘
Batang
然烏
Rawu
新都橋
Xinduqiao
四川
SICHUAN
察隅
Zayü
中甸
Zhongdian
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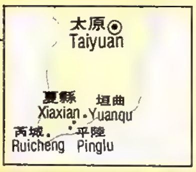
CHINA-WIDE SPECIAL (II)

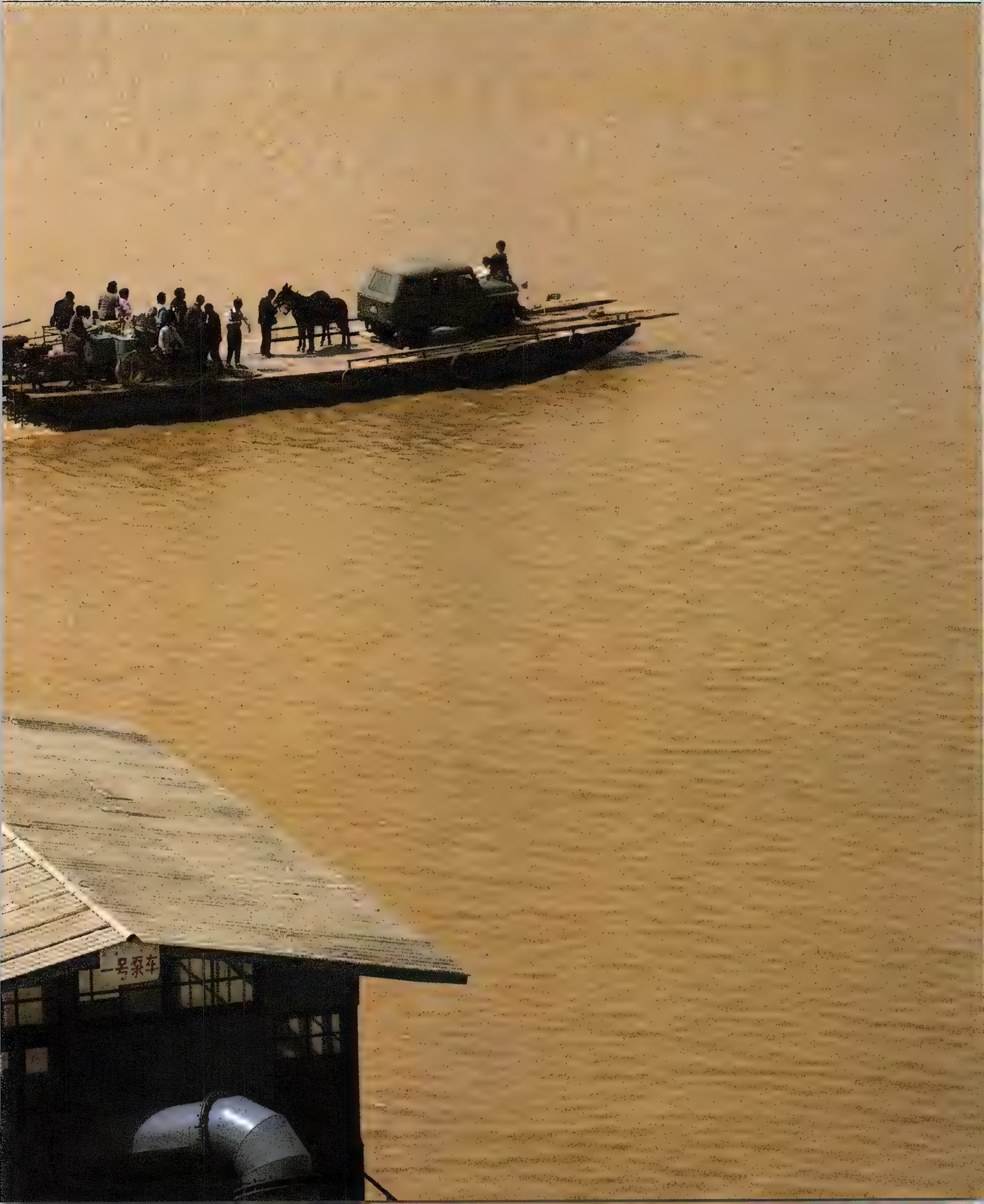

太原
Taiyuan
夏縣
Xiaxian
垣曲
Yuanqu
芮城
Ruicheng
平陸
Pinglu

The Yellow River in Shanxi

Smooth and Calm

PHOTOS & ARTICLE BY SHAN XIAOGANG

The electric pumping station at the Yu the Great Ferry lifts water for irrigating farmland.



Almost all of Shanxi Province lies on the eastern part of the Loess Plateau. In its western part th terrain reaches its highest point at the Lüliang Mountains towering between 1,500 to 2,00 metres above sea level. The layer of loess in this mountainous region averages between 10 to 3 metres in thickness and the elevated area sees the worst kind of soil erosion in the province. The Ye low River, carrying a huge amount of yellow mud, goes southward through the valleys in southwester Shanxi and the course of the river marks the border between Shanxi and neighbouring Shaanxi Pro ince. When the great waterway cuts through the southern end of the Lüliang Mountains and thrusts i hydraulic force eastward, it creates the Hukou Waterfalls and carves the Sanmen Gorge on the borde between Shanxi and Henan Provinces.

This dike has revealed the true colour of the stones as a result of age-long tireless washing and beating by the river water.

The water from this section of the Yellow River in Yuanqu County is very clear thanks to the filtering by the Sanmen Gorge Dam.

The application of plastic sheets in farming has extended the growing season on this piece of farmland of Xitan Village, Gucheng Town.

Last May, a dozen of us started our trip by going upstream westward from Yuanqu County in southern Shanxi with our desti-
ation at Fengling Ferry, Ruicheng County, which is at the southwestern corner of the province. Along our way we passed the
anmen Gorge Dam, Maojin Ferry and Yu the Great Ferry. This marked the last section of the Yellow River within the boundary
Shanxi, and for that matter, it constituted the border separating Shanxi and Henan. On the northern bank are Ruicheng,
nglu, Xiaxian and Yuanqu Counties of Shanxi, while across the river are Lingbao and Mianchi Counties as well as Sanmenxia
ity. At Matiwo (Horse Hoof Print) Village in Yuanqu, the river bids goodbye to Shanxi and enters Henan.

Though it is only a tiny section of the long Yellow River, the river here embraces some of its most outstanding features: the
ater is both clear and muddy; the width can be narrow or expansive; the banks consist of sheer cliffs and towering mountain
eaks as well as flat land; and framing this is the distinctive natural scenery of loess land, folk customs and history of the region.

Yuanqu County: Home of Mirroring Waters

Early in the morning of May 4, we set out by bus from Yuanqu. The weather unfortunately was not agreeable, the drizzle made the road so muddy that after a while it became impassable for the bus. We then continued on foot in the rain towards Matiwo Village.

Several hours later, the sky finally began to clear up. Just as we became exhausted, we saw the Yellow River ahead. We walked up and to our great surprise, we saw our own shadows in the mirror-like water. There was not a single trace of the usual muddy water so typical of this river. The clear water is thanks to the Sanmen Gorge Dam blocking off the mud and sand so that the water becomes clear once it reaches here.

Soon we found ourselves before Matiwo. The village chief took us up to a hilltop and pointing at a curve of the river, told us that was where the village was.

According to legend, the founder of the Xia Dynasty, Yu the Great, passed here on horseback while trying to tame the Yellow River. His horse lost its balance and put one foot into the Yellow River's muddy beach, creating a huge horse-shoe shaped pond. From then on, the water always turns around here before it goes on eastward. This legend has given this place its name — Matiwo, the Horse Hoof Print Village.

That night we slept in the homes of the villagers and early the next morning left for Gucheng Town.

Not far away from Matiwo, we found a dike paved with stones that seemed to have been painted in different colours. The truth is that eroded by the Yellow River water, the exterior of the stones have been washed away to reveal the inner grain which turns out to be in all colours. Because of this the dike now looks like a piece of art work or handicraft.

We walked along the highway that ran parallel with the Yellow River towards Anwo Township. Though it was not an ultramodern highway, the going was quite easy. To have a better view of the river, we went on top of a hill and looked westward. At the foot of the hill, the Yellow River seemed to meander between plains on both banks. These plains were dotted with fish ponds, embellished by lines of poplar trees and farmland cut into geometric shapes by what appeared to be silver threads. The "threads" are actually plastic sheets whose ability to protect crops against cold enables farmers to sow seeds early for better grain production. This plain area known as Xitan or West Bank, which is formed by silt, is one of the most highly productive farming areas along the Yellow River.

The Narrow Yellow River

After another day on the road, we spent the night in local farmers' homes again. Our destination next day was Hedi Village in Anwo Township. West of the village, two huge rocks stood in the middle of the Yellow River, known as Erlangshan or Twin-son Rocks. On the river bank was a huge flat brownish rock with a crack on it. The cleft was so clean-cut as if it had been made by chopping the rock with a sword, hence the name of this rock: Sword Testing Rock.

Further west near Anwo Town proper, the river was flanked by graceful hills along both banks. The hills whose reflections were clearly seen in the river by means of these reflections dyed the water dark green. On the green rippling water, fishermen were engaged in their profession either on small fishing boats or wooden rafts pushed by long bamboo poles. The view reminded us of the karst scene along the Lijiang River in Guilin, Guangxi.

After dinner I took a walk by myself along the river bank. This section of the Yellow River seemed so narrow that I felt I could jump right over to the bank on the opposite side and the hills across the water seemed so near that they appeared within reach of my hand. The dark-coloured water quietly worked its way through the narrow river channel.

Early next morning, we came to Xiaxian County. Only a short section of the river went through the county and the road was difficult. We decided the best thing to do here was to visit the temple built in memory of Sima Guang (1019-1086), the Song Dynasty historian. To our disappointment, most of the original relics in the temple were no longer available.

Pinglu: Where the Sanmen Gorge Dam Stands

Once we left Xiaxian and came to Pinglu County, the plains and earth mounds gave way to towering green mountains and deep valleys, and the river became turbulent.

We first took a look at the iron chain bridge at Nangou and then came to the ancient Yellow River plank-ways, a sight that can be seen only during low water season. Gingerly, I stuck out my head and looked down. About a metre above the water surface on the sheer cliffs on each side, was a two-foot wide and three-foot high walkway chiselled out of the rocks. These narrow, short and extremely difficult plank-ways were used in ancient times by boatmen whose job was to tow boats.

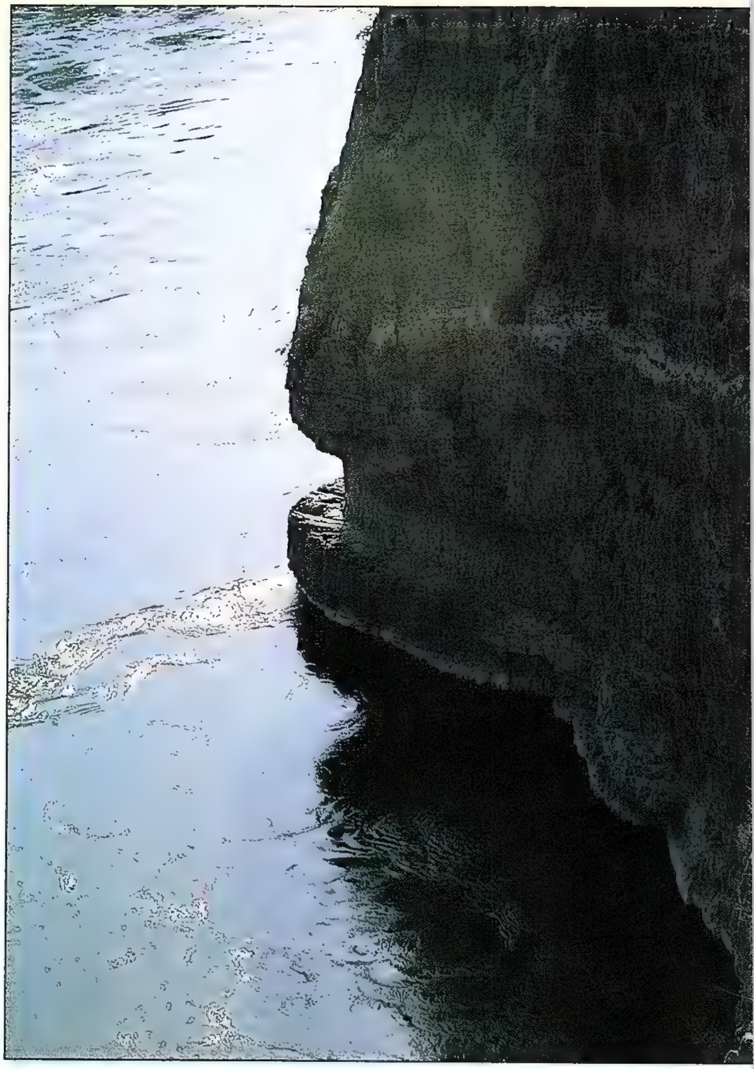
Not far from the plank-ways was the Sanmen Gorge where, apart from the mountains by the river, huge grotesque rocks were also right in the middle of the river. Intercepted and blocked here and there by the rocks sticking out of the river, the water seemed to have lost its course and it splashed widly in its attempt to make its way through, putting great strain on the Sanmen Gorge Dam.

It might well be due to the incessant beating of the Yellow River water that the dam appeared to show signs of age and wear. We learned, however, whenever the sluice gates on the dam were opened to release water, the dam would be deluged by the water. Unfortunately for us, it was water storage season and we could not see for ourselves how the dam majestically released water.

Our bus drove through the iron bridge at the bottom of the dam and then climbed through mountains again. Looking down, we saw the reservoir created by the dam on the river seemed to be a lake in muddy yellow colours, surrounded by loess mountains. The true colour of the Yellow River came to our eyes strong and clear.

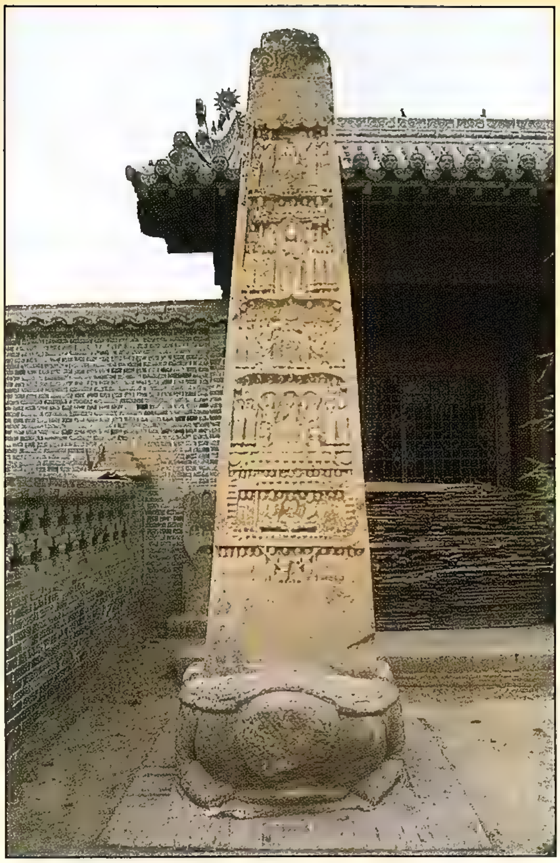
Satisfied after seeing the dam, we went to Sanmenxia City, Henan Province, in order to see the ancient ferry at Maojin.

The Yellow River which was a short while ago so turbulent at Sanmen Gorge became docile once again when it reached Maojin Ferry. As the sun set, we got on a ferry boat heavily loaded with passengers and vehicles of all sizes and sailed towards the ancient ferry point across the river.

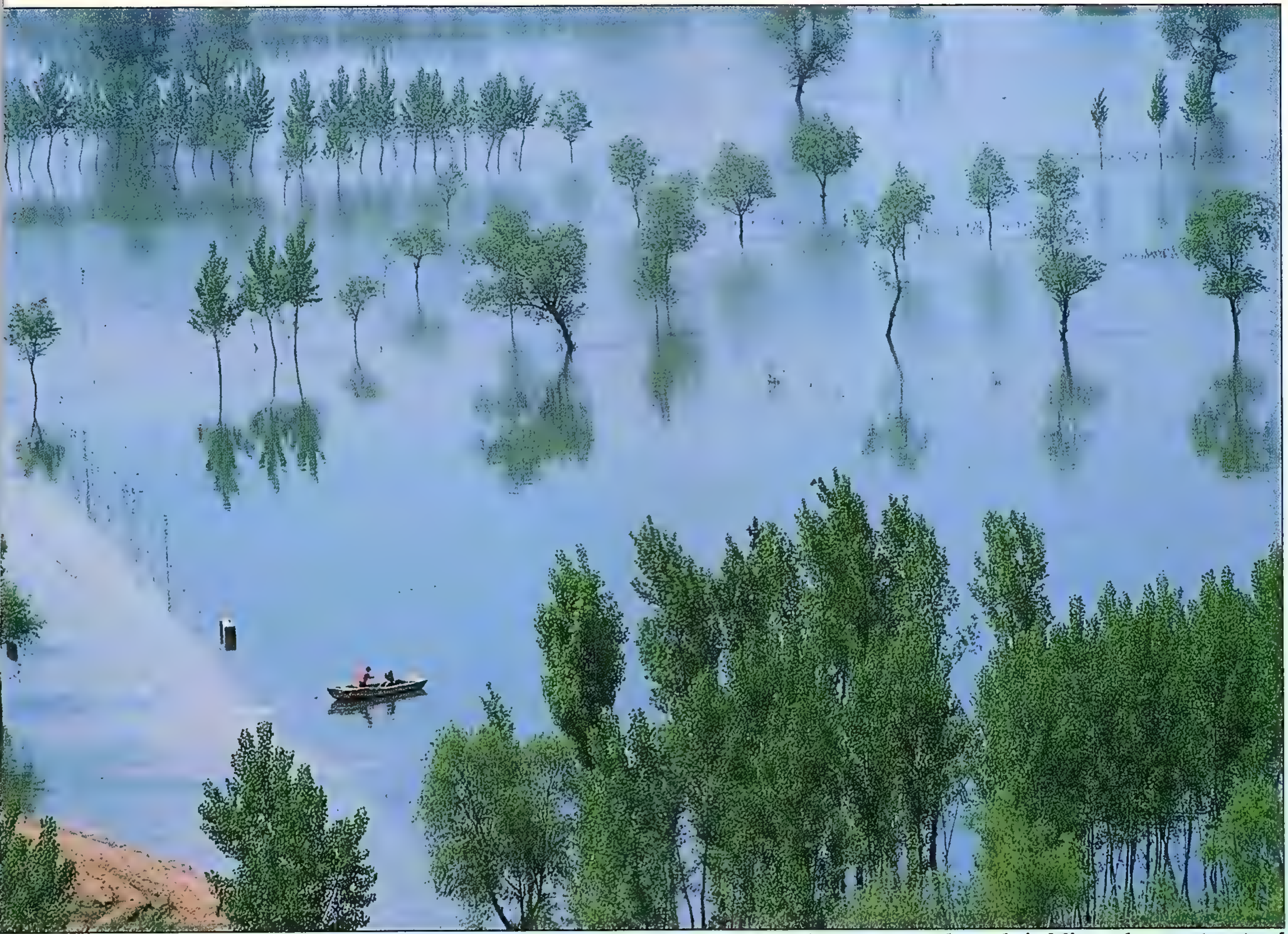


One look at the narrow and difficult plank-way makes it very easy to imagine the dangerous existence of boatmen towing boats on the Yellow River during ancient times.

is the busy farming season once
gain. Farmers living by the Yellow
iver in Yuanqu County on their way
o work in the fields with their farm
ols and animals.



This stone tablet is one of the very few relics that can still be seen at the temple dedicated to the memory of the Song Dynasty historian Sima Guang.



Rows of trees are flooded on the "water park on the Yellow River". The trees that manage to keep their foliage above water stand out as guide posts giving directions to visitors.

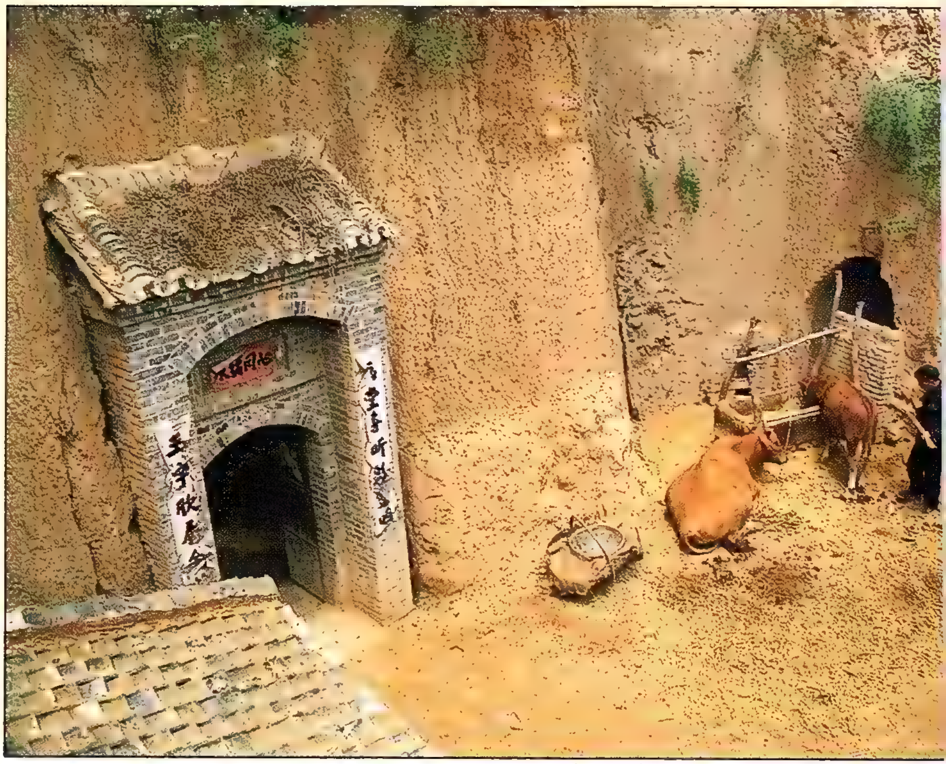
Here, at the ancient ferry pier passengers waiting to cross the river chatted with each other. Women washed clothes in the river. The shouting of tea-stand owners and hooting of horns by trucks and buses added much liveliness to the place.

The ancient ferry at Maojin, according to historical records, began to serve passengers between southern Shanxi and western Henan as early as the Shang Dynasty (c. 16th-11th century B.C.). During the third century, a rebellious general abducted the last emperor of the Han Dynasty, Xiandi. When the rebel leader, taking along the emperor, fled in retreat eastward, this was where they were said to have crossed the Yellow River.

Turning back to Pinglu County from Maojin Ferry, we saw near the Yaotou Village of Laocheng Township large stretches of crop land flooded along with rows of trees that had been planted to serve as protection against sand and wind. This flooding was not the doing of Yellow River floods, but a unique sight peculiar to the place known as the "water park of the Yellow River". Quite a few villages inculding Yaotou along the Yellow River in Pinglu County are located within the area designated for water storage every year. The river water surface drastically expands, submerging fields along the banks, constituting a sight not to be seen elsewhere along the river.

Villagers in Pinglu lived in houses built underground. At Front Changlezhen Village, we were greeted warmly by local residents. One villager we visited told us that each family here had two courtyards: the one above ground was for sunning grain, storing farm tools and grain as well as for raising domestic animals, while the lower one served as living quarters. When we crossed a fence, we came to an upper courtyard. On a large patch of yellow earth in front of the upper courtyard was a square-shaped lower courtyard eight to nine metres long with each side dug into the earth reaching four to five metres deep. On each of the four sides of the lower courtyard were two cave dwellings.

Led by our host, we walked into a gate at a corner of a grey brick building above ground, went through a tunnel leading down and came to the lower courtyard. Under the blazing sun it was steamy hot above ground, but it was pleasant in the lower courtyard. We felt as if we were in an air-conditioned house.



The underground courtyard provide the living quarters for residents i Pinglu. The entrance to such courtyard is found at one corner of the courtyard above ground.

Loess Land Nuptials

On this very day, the son of our host was getting married. Friends and relatives who came for the occasion all carried a basket of gifts for the groom's family. We found that underneath the piece of cloth covering the baskets was not something of great value, but were steamed buns. Our hostess told us that the gift in return would also be big buns.

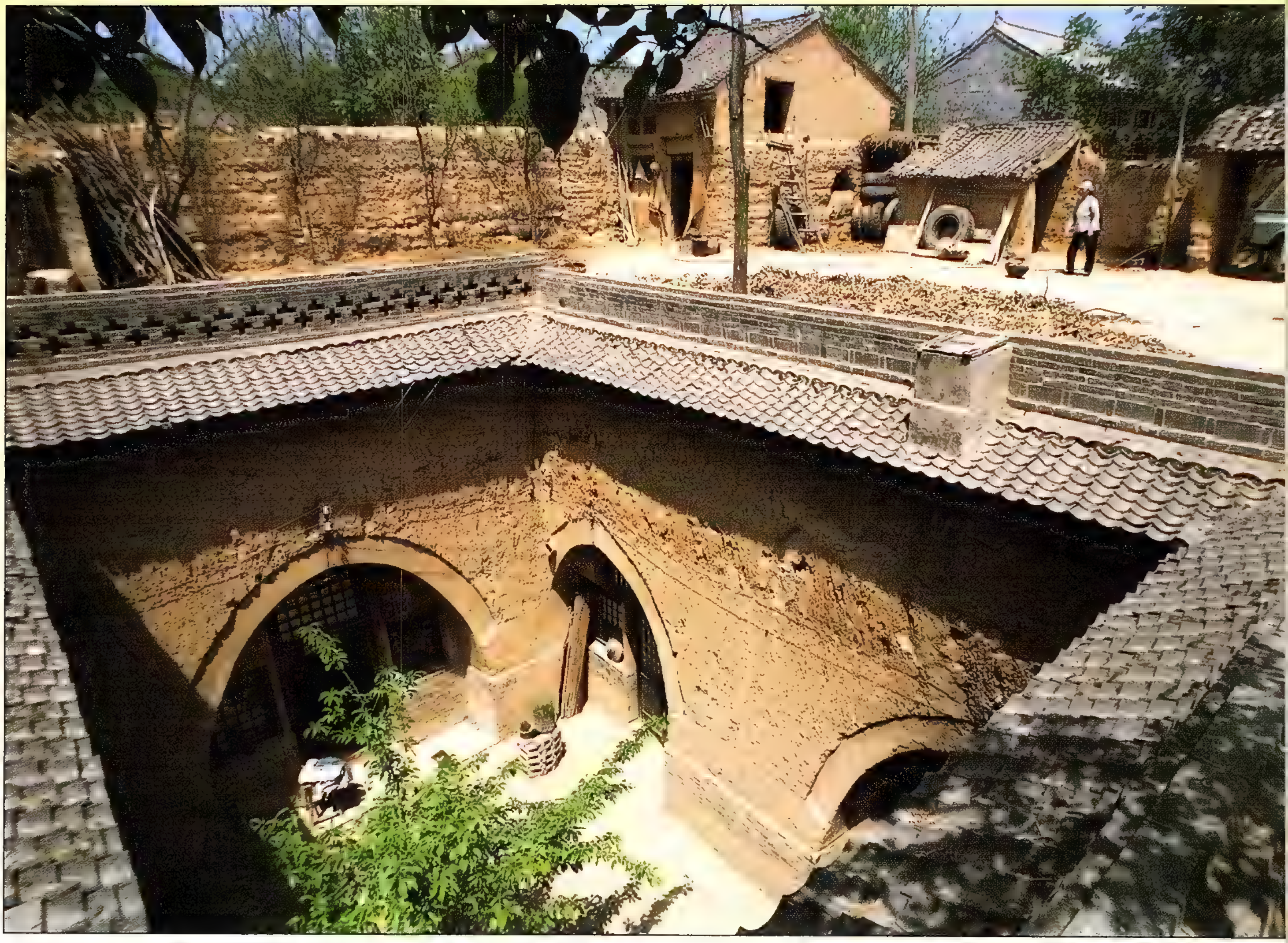
As she talked with us, she took down her frilled scarf with simple and light coloured patterns. She folded it twice and put it on again. Seeing our curiosity, she pulled out several scarves of similar designs from a drawer and presented them to us. We then learned that this type of headdress favoured by the middle-aged and old women in the village was a handicraft they themselves produced.

Our hostess invited us to tea and proudly showed us the rooms for the newly-weds. The wooden door was decorated with the character for double happiness and a pair of magpies, symbol of good luck. The windows supported some simple patterned paper-cuts. Together with other such artifacts the house was pervaded by an air of traditional

In Pinglu County, large tracts of green fields extend from the banks of the Yellow River.

Riding a wooden boat in the evening glow towards Maojin Ferry offers a beautiful and tranquil scene.

At Front Changlezhen Village, courtyards are found both above and under the ground.



The flooded land in Ruicheng County is abundant with reeds, fish ponds and lotus fields.

folk art typical of the Loess Plateau. Inside, colourful paper ribbons hanging across the room stood out strikingly besides new furniture and new bedding on a *kang*, the brick or stone bed that could be heated in winter.

We had a quick drink and left Pinglu for the Yu the Great Ferry in Ruicheng County.

Ruicheng: Land of Reed and Lotus

Early in the morining, the bus took us to a hill near the Yu the Great Ferry. Underneath, we saw that the water flowed towards an electric pumping station at the ferry point now shrouded in morning mist.

At the pumping station, water was drawn through over 200 metres of cement tubes to irrigate the farmland across the river. The ferry here was closely related to the legendary figure of Yu the Great. Legend has it that over 2,000 years ago, Yu the Great dredged the waterway and opened three channels to lead the river water in his efforts to tame the river. In any case, today the river water was led by the pumping station at the Yu the Great Ferry to be used at the farmland where water was needed.

On our way to Fengling Ferry west of Ruicheng, we drove through the bottom of a valley where the river went through. At one sandy bank the wind was blowing up and it drove up a great amount of sand.

Looking back to the east, I found the expanse of plain we had passed resembled land that had been nibbled away here and there into the shape of a long saw blade. A girl with a bamboo basket walking on the river beach seemed to be on her way to cut grass. As I was focusing my camera to take a picture of her, I discovered that the dense growth on the flood land by the river was no ordinary grass. It was green reed which grew around fish ponds. The muddy pits were where lotus was cultivated.

No visit to Ruicheng would be complete without stopping by the Taoist monastery of Yongle Palace. Now located in the northern part of Ruicheng, it was originally situated on the banks of the Yellow River in a town also known by the same name. When the Sanmenxia Dam project was built in the fifties, the monastery was moved here. Built in the mid-thirteenth century, it became famous for its murals, created by unknown painters who modelled their work after the great painter of the Tang era, Wu Daozi.

At dusk, we finally reached Fengling Ferry on the border between Shaanxi and Shanxi Provinces. Near the ferry pier a railway bridge spanned across the river. Ferry boats, nevertheless, were busy transporting passengers and vehicles.

The last evening glows threw on the ferry a fading gilt and tinged the expansive Yellow River with golden rays. The river rippled with a glitter. The Yellow River at Fengling Ferry did not roar, nor rise in waves. It was so calm and peaceful that it seemed to be taking a moment of rest to regroup itself before rampaging further on.

Translated by Huang Youyi

eople in Front Changlezhen Village ve a pragmatic and simple life. Even edding presents are just steamed uns. What make them special though that they are much larger than sual in size.

imply decorated, the house for the ewly-weds at the underground ourtyard has a rich flavour of raditional art unique on the Loess lateau.

The Huanghe River (Yellow River), 5,464 kilometres long, within China second in length only to the Yangtse River, rises in the Karqu River in the northern Bayanhar Mountains and the Yoigilanglêb Basin in central Qinghai and flows through Qinghai, Sichuan, Gansu, Ningxia, Inner Mongolia, Shanxi, Shaanxi, Henan and Shandong. As it makes its way eastward, its drainage area includes more than 30 tributaries covering 750,000 square kilometres before emptying into the Bohai Sea. The middle reaches of the river mainly includes the loess land of Shanxi and Shaanxi Provinces. With large amounts of mud and sand constantly delivered by its tributaries, the silt content of the Yellow River ranks first among the rivers in the world.

The section of the river in Shanxi forms the boundary of that province with Shaanxi and Henan. On both banks of the section bordering with Henan there are many scenic spots such as Wangqi (Meteorological Observation) Terrace, Jiming (Cock Crow) Terrace, Xiangyu Walled City, the Horses and Carriages Pit of the State of Guo and the Neolithic site at Miaodigou in Sanmenxia along the Hanguguan ancient path, in addition to the Yu the Great Ferry and the Yongle Palace and its murals in Ruicheng County, and the Sanmenxia Dam in Pinglu County.

In recent years the itinerary of a Yellow River Tour of this particular segment began in Shanxi. Starting from the Yu the Great Ferry at Ruicheng, the boat cruise takes four to five hours before ending at Sanmenxia City in Henan.

廣州
Guangzhou
深圳
Shenzhen

Not Enough Hours in the

Twenty-Four Hours in the China Fo

Day

Culture Villages

ARTICLE BY YU QIAN

The initial programme of the "Folk Arts Parade" is the boisterous performance given by the Drum and Gong Team of Shanxi (by Tai Chi Yin).

The newest tourist attraction in Shenzhen is the China Folk Culture Villages, a uniqu place where the folk arts, culture and distinctive architectural structures of China' various ethnic minorities can be seen in authenticity.

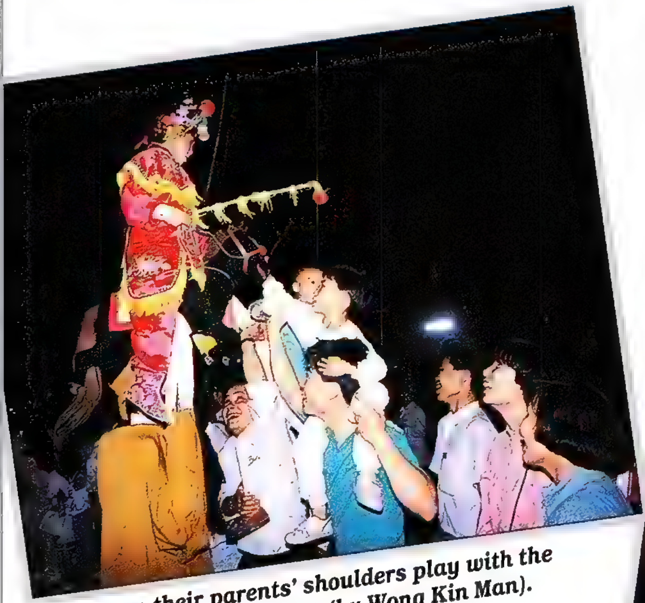
Some twenty-four villages, faithfully reproducing those to be found in the nationalities homelands give the visitor an idea of how the people live in their ancestral homes.

Night had already fallen on one late autumn day when some friends and I arrived at the newly-opened China Folk Culture Villages in Shenzhen. As we set foot on the stone stairs at the entrance of the east gate, we were immediately attracted by bright lights and fires shining both far and near, moving crowds of visitors and thundering drums. We agreed to meet again at 9:30 at the karaoke place in the Shenzhen Bay Hotel and then went on our own way. The beating of drums joined by the clanging of gongs became much louder and more people were converging. I worked my way into the crowd and saw over a dozen sturdily-bui men wearing red capes beating, with all their might, ox-hid drums the size of a big washing basin hanging in front of the chest. Together with the clanging of gongs, the rhythmic drum ming sounded so heavy and forceful as if the earth were shakin in time to it. These people were actually the vanguard of th "nationality parade" being staged this very moment and th "Thundering Drums and Gongs" represented their special pe formance. It reminded me of the Waist Drum Dance of Shaanxi.

On an enomous lotus stands a lotus fairy maiden as beautiful as a goddess might be (by Chan Yat Nin).

Not only are there many fascinating things to see there, the visitor is invited to watch and join the nationality people of each village in a range of activities including singing and dancing, making handicrafts and preparing dishes with a genuine ethnic flavour.

The finale to each day's activities is a spectacular Folk Arts Parade, the culmination of an entertaining, educational and memorable visit.



Children on their parents' shoulders play with the children of the Piaose Team (by Wong Kin Man).

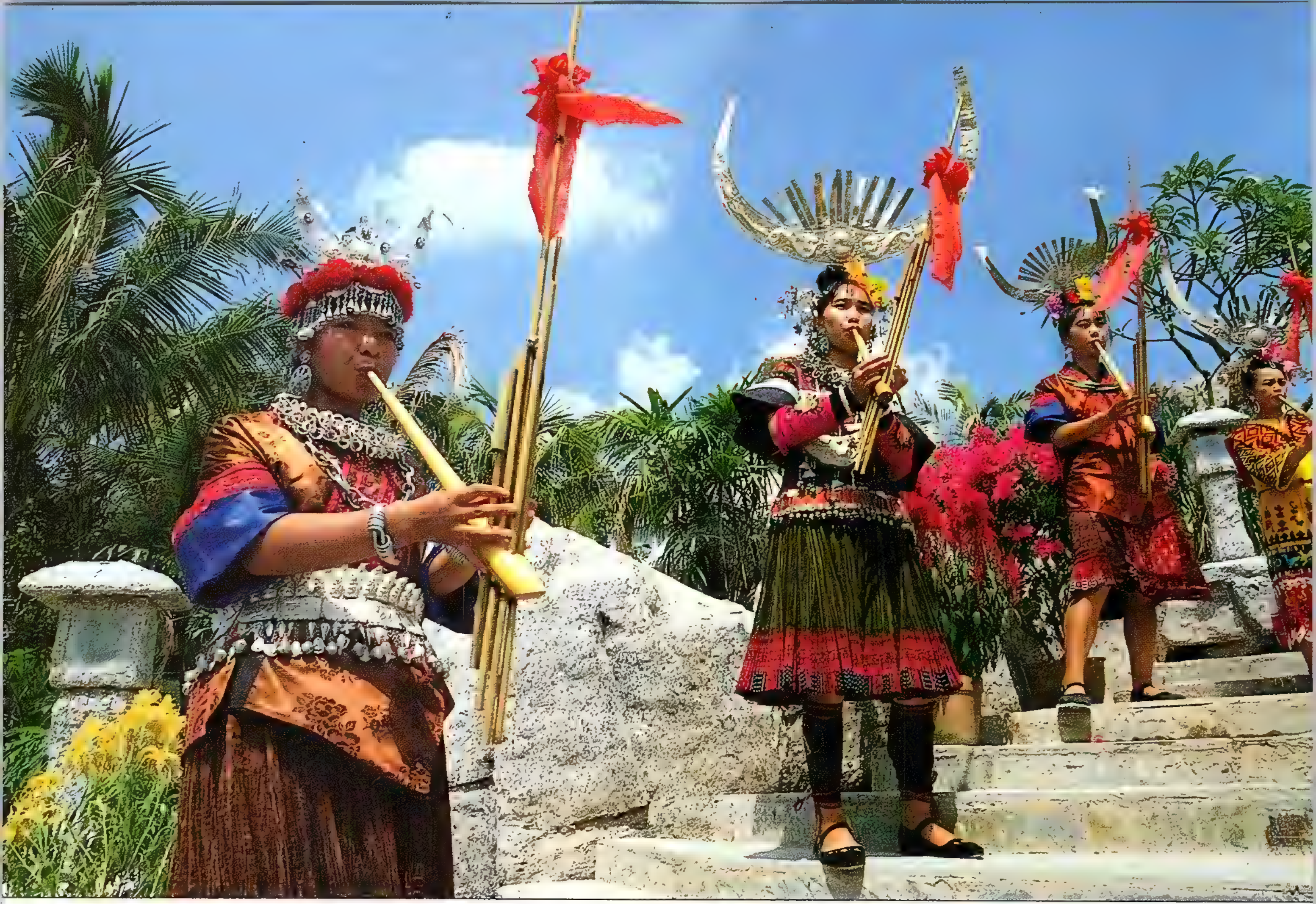
Fengyu (Wind and Rain) Bridge decorated with lights (by Wong Kin Man)

A Cavalcade of Performances

Next came a "folk show" team featuring festival performances typical of Shaanxi and Gansu in northwestern China. First several young men walked with big easy strides on stilts. They could even jump or dance on stilts as they demonstrated. They were followed by a group of children being held high on pedestals by adults. The children wearing costumes and holding spears in their hands portrayed fairies and legendary warriors. Calm and cute, they looked back at the spectators with great curiosity. When people could not resist trying to touch their hands and feet, they ducked and dodged, causing great laughter.

Together with the middle section of the parade came a convoy of floats carrying young girls dressed as angels and beautiful palace maids. Bringing up the rear of the procession were over twenty actresses clad in minority costumes who sang and danced. Leading them were several Tibetan, Miao and Dong girls

Tourists put their hands into the flames of a fire and still manage to smile, since it is only cloth illuminated by lights (by Tai Chi Yin).



Wearing beautiful silver headdresses, Miao girls play the lusheng, a kind of mouth reed instrument, to welcome the tourists to the Miao village (by Chan Yat Nin).

Mysterious looking totems with masks for dancing in front of the Bouyei village of Guizhou (by Tai Chi Yin).

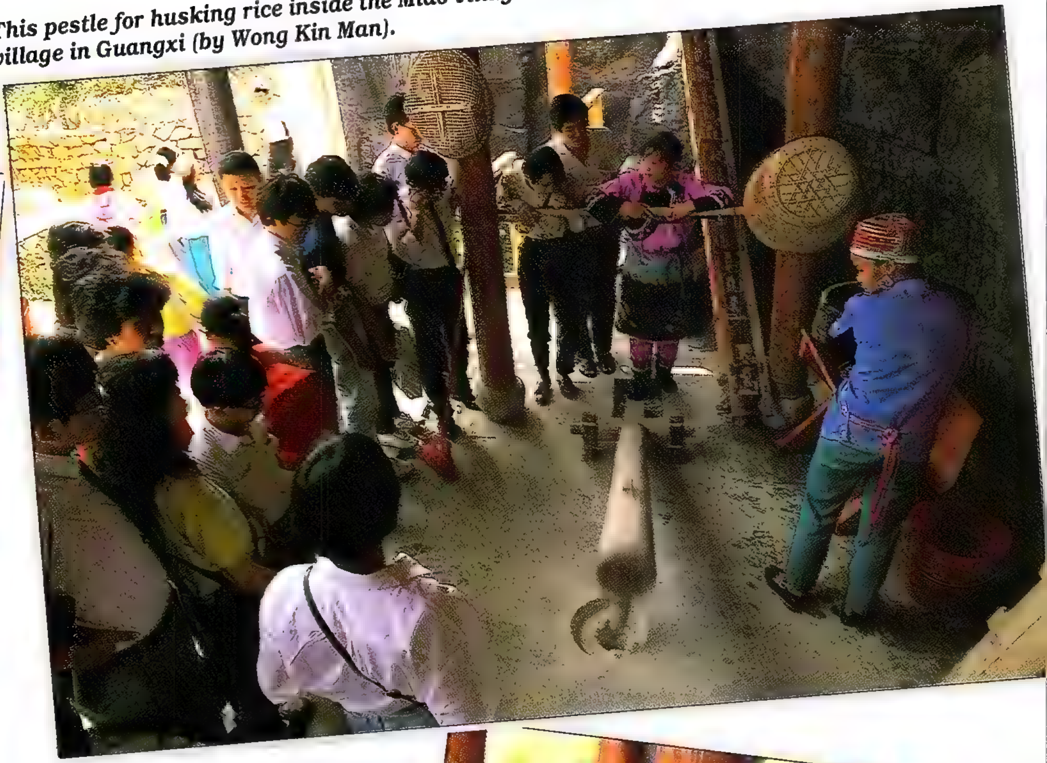
pounding copper gongs and waist drums. They invited on-looker to join in the action. Many in fact jumped into their formation tried to imitate the Miao girl dancers, and set the crowd to laugh heartily. One of the features of the Folk Culture Villages is tha visitors can join performers for greater fun as well as to provide a sense of participation.

After the parade, people thronged to the Central Theatre to enjoy folk dances. Here in the villages, performances are staged at different times at different localities and if visitors followed the schedule, they would not miss them.

As soon as the songs and dances came to end, green laser lights shot through the darkness of the sky diverting people's attention from the stage to where the lights were emitted, the site of a Dong Drum Tower. A "Nationality Fountain Concert" was about to begin.

I ran towards the Dong village where in the middle of a man-made lake stood an enormous music fountain several dozen metres in diameter. The fountain water jumped up and down, left

This pestle for husking rice inside the Miao village was specially brought from a Miao village in Guangxi (by Wong Kin Man).



Apart from watching the traditional dances of different minority nationalities, visitors can also see skillful handicrafts such as embroidery being performed inside the villages (by Chan Yat Nin).

This Miao girl, dressing and making herself up, is preparing to give a performance (by Wong Kin Man).

and right to the rhythm of folk music. Complimented with colourful lights the fountain was a veritable aquatic ballerina immersed in her performance. When the fountain metamorphosed into a large water curtain covering some 400-square metres, a green laser light threw paintings and Chinese characters onto it. It is claimed that this is the largest music fountain in Southeast Asia.

Villages Representing All Nationalities

After a delightful evening of sightseeing the night before, we returned to the villages right after breakfast in the hotel. Shenzhen Bay in the autumn sun is a stretch of quietude and tranquility. Though Hong Kong is just across the river, there is not a single trace of the up-tempo Hong Kong lifestyle.

Southwestern China Ethnic Minorities

Not only do the villages look the same as the ones in their native habitats, the furniture and interior design also resemble the original design. There is a great deal to see and a look at the exotic cooking utensils, musical instruments, tables chairs and other furniture, arts and handicrafts alone will take half a day.

The Dai and Dong villages struck me as most interesting. In the Dai bungalows, bedrooms, sitting rooms, balconies, doors and windows, tables and chairs, and even food containers, without exception, were all made of bamboo rattan. Surrounding the bamboo houses grew different species of bamboo, including what were known as the Buddha belly bamboo and Phoenix Tail bamboo, as well as mango trees, pineapple and banana plants and cactus. All this and the beautiful Dai girls there greeting visitors made me reluctant to leave. The Dais are natives of Xishuangbanna in Yunnan.

We watched a Dai dance in which five to six young Dai girls dressed in white blouses and blue sarongs moved gracefully to

Each of the "Three Courses of Tea" of the Bai nationality has a different flavour, symbolizing the bitter-sweet nature of life (by Chan Yat Nin).

the beat of elephant-foot drums. Five minutes later, the gi holding silver lotus plates began to sprinkle water onto tl spectators. Since being sprinkled meant good luck, everybo tried to squeeze to the front only to have their spirits dampen by buckets of water unexpectedly poured on them by the san girls. The on-lookers scattered running in all directions.

A gently lit Dai-restaurant built with bamboo served all kin of delicacies of the Dais. They tasted delicious.

Looking around, I found that the space occupied by tl villages was much larger than I had anticipated. Without a guic map, I might well have missed seeing some of the villages in tl labyrinthine park. Each village has its own distinctive appearanc As they are "moved" over here from all over the country, they a not arranged in conformity with their geographical origins: tl Bouyei village built with stones stands next to a wooden Mia house built on a mountain slope and raised on stilts while behir the white-walled and grey-tiled Bai people's house are thatche cottages of the Hanis and Vas.

Cave dwellings, similar to those in northern Shaanxi, add some flavour of the Loess Plateau to the villages (by Wong Kin Man).

In the "Dingji" ceremony, a Dong nationality sorcerer climbs a ladder of swords with bare feet (by Wang Miao).

This kind of swing, a traditional game of the Hani people, is only for two people (by Tai Chi Yin).

The Magic Dong Shamans

Of all the presentations in the culture villages, the most reathtaking by far was the "Climbing Sword Ladder Show" erformed by the Dongs. Thirty sharp steel swords stuck out om both sides of a wooden pole, constituting a sword ladder. wo Dong shamans first executed a ritual called "Steadying the ooster" to pray for safety. They then danced on the platform round the pole to express their worship of the particular god. en minutes later to the clamourous beating of gongs and rums, one of them bedecked in a red robe climbed the sword idder in bare hands and feet. Every step he took landed on the harp edge of the swords. All on-lookers watched with bated reath as they watched the shaman not only easily climb up and own the ten-metre-high sword pole, but execute some extremely ifficult movements on the sword edge. Some doubting aiwanese visitors who touched the sword with their hands could ot help gasping in awe and admiration about the shamans as nuch as the swords, "They are real and sharp!"

efore the Dai village, visitors enjoy themselves anceing with people of the Dai nationality (by Chan Yat Nin).

A yurt is equipped with everything needed, including mattress and quilt. If you are tired of walking, sitting inside the yurt listening to Kazak songs is a good way to rest (by Peng Zhenge).

Mongolian wrestling is known far and wide. If you visit the villages, you can try your hand at wrestling with them (by Tai Chi Yin).

As soon as the act was over, the crowd burst into thunderous applause.

The Philosophical "Three Courses of Tea" of the Bais

It may seem a little strange that the Bais in Yunnan do not drink the black tea from their home province which we love so much. What they do like to drink is what is called the "Three Courses of Tea". When I got to the gate of a Bai house, a girl wearing a red blouse with white cuffs greeted me with a bowl of tea. Knowing it would be impolite to decline, I took it in one mouthful and I gasped for air because of its bitter taste. She then brought me another bowl of tea called "sweet tea" which indeed was tasty and sweet. One idea of having bitter tea first and sweet tea second is perhaps to drive home the point that people should surmount hardships and work hard before enjoying the sweetness of life. The third bowl is called the "aftertaste" which is brewed with honey and banana and gives a mild bitter-sweet taste, implying that life is a mixture of sweetness and bitterness, if one accepts the original hypothesis.

The Va Dance

I had already been in the villages for half a day and there was much more to see. I bid adieu to the Bai village, walked past the villages of the Hanis, Jingpos, Lis and came to the Va village, where a traditional Va dance was being performed. Va girls,

The Mongolians are not only skillful on horseback, but also good at shouldering an upright big bamboo pole that is more than four metres long, with colourful fluttering flags on it. The skill of balancing it is indeed anything but easy (by Chan Yat Nin).

"Sandapao" is a famous snack in Sichuan. A visit to the snack stalls in the villages gives one the chance to taste it (by Wang Miao).

四川名小吃
三大炮
大
三

Having come to Shenzhen, the Va people from Mount Awa in Yunnan, still remember to keep their local custom of hanging an ox skull with horns attached outside the house, symbolizing their wealth (by Tai Chi Yin).

usually plump, dark complexioned and with long hair, look quite different from girls of other ethnic groups. The Vas live deep in the mountains in Yunnan bordering Burma and their dance therefore has a stronger sense of primeval spirit. Va boys beat trees with wooden bars to whose beat girls waved their arms, twisted their waist and threw their hair back and forth in their unique style of dance.

The Bold but Now Constrained Northern Peoples

The Mongolians, Uygurs and Kazaks live on pastures and highlands in the northwest and do not find Shenzhen, a southern city, very agreeable. A Mongolian at the village said to me plainly, "Here there is no green grassland, and no horses to ride. Life here is too different from Inner Mongolia." The Mongolian yurts in the village, however, complete with Mongolian bedding and quilts, are arranged exactly the same way as they should be on the grassland.

The Mongolians are known for being good wrestlers. Outside the Mongolian yurts, many tourists who had come and fancied themselves as wrestlers requested to have a bout with Mongolian wrestlers. All of them, however, were soon completely dominated by the grapplers from the steppes.

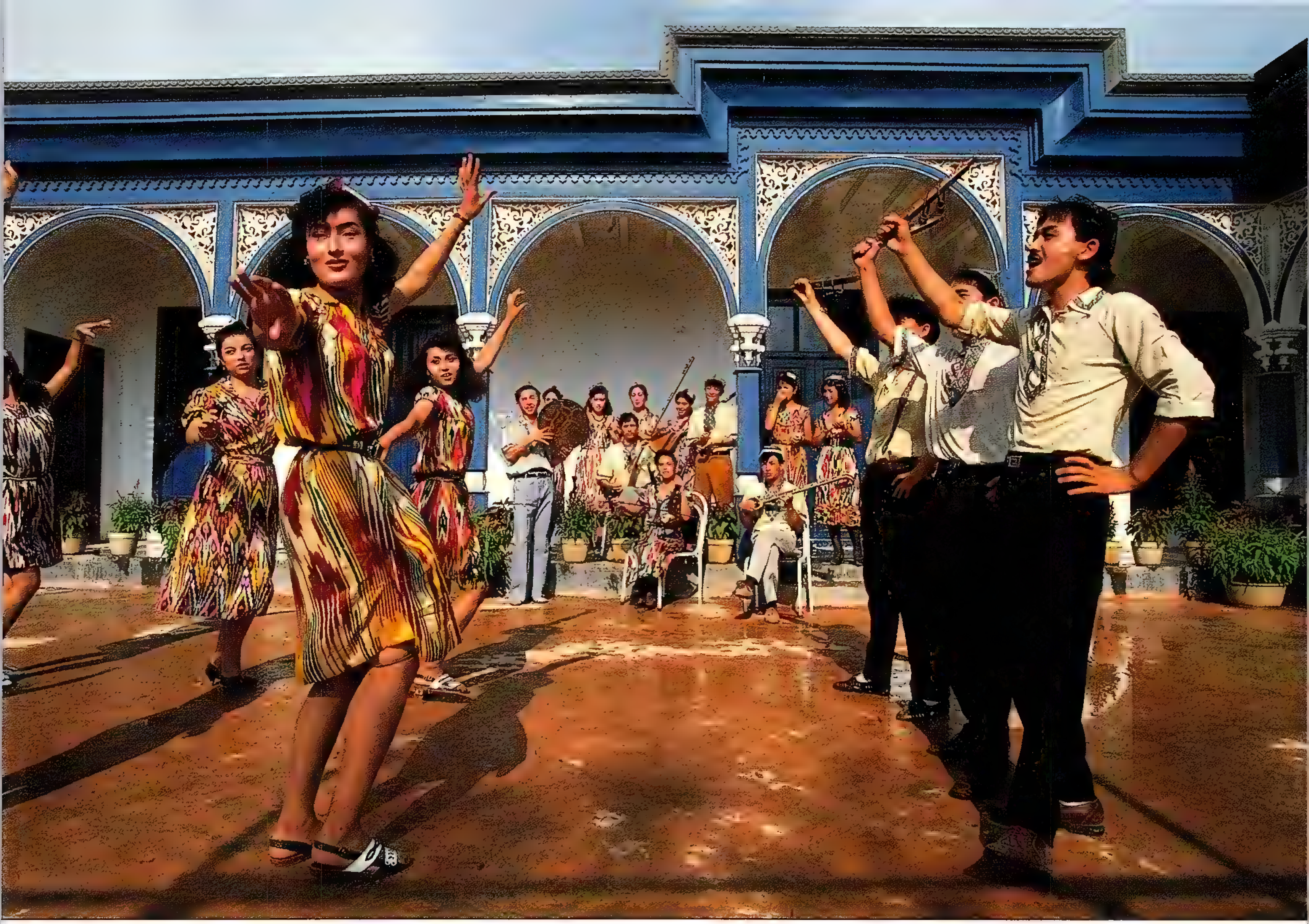
The dwellings and a mosque of the Uygurs which were brightly painted in yellow, blue or white immediately drew us over like a magnet. In a blue and white single story house whose er trance was shaded by grapevines, the interior was elegant decorated with arts and crafts. The hosts tried to sell to us the r nowned sweet and juicy Hami melon and the Xinjiang delicacy shishkebab. Outside the round-roofed mosque, young Uygur gir sporting colourful short skirts and small square caps dance happily with boys who were also playing *rawaps* (a local stringe musical instrument resembling a guitar). The performance wa called "Seynaim".

If being asked to recommend the most beautiful architectu in the villages, I would nominate the Tibetan stone houses and Lama temple. These solid stone houses have flat-roofs and mar windows and are surrounded by white streamers written wit sutras and totem poles depicting images of gods. The Lam temple looks more striking with a roof shining in gold. Insid statues of the founders of the four Tibetan sects of Buddhism ar prominently placed.

Tibetan dances were really an eye opener for me. The Tibeta ritual to chase away ghosts staged some of the most bold, ur

Prayer-wheels inside the lamasery are huge. One turn of the wheel by Tibetan people is the equivalent of reading the appropriate Buddhist scriptures (by Chan Yat Nin).

Apart from visiting the lamasery inside the Tibetan village, you also can be taught by Tibetan people how to play their games (by Chan Yat Nin).



oys and girls of the Uygur nationality from Xinjiang enthusiastically dance the "Seyniam" creating in the on-lookers the eeling that they are on the grassland of Xinjiang (by Tai Chi Yin).

restrained and yet steady choreographical movements, displaying a unique style. The masks of Tibetan demons and monsters modelled after the Buddha dance masks, however, looked very scary. Almost every child who came to the village betrayed a trace of fear at the sight of these horrifying masks.

Translated by Huang Youyi

This Tibetan stone house is beautifully decorated (by Chan Yat Nin).

Set within a 180,000-square-metre site beside scenic Shenzhen Bay and adjacent to the now famous miniature scenic spot of "Splendid China", the China Folk Culture Villages is now drawing many visitors.

Each month a grand celebration is staged here when the various ethnic minorities display their own unique traditions. For example members of the Lisu nationality perform their Knife Pole Festival; the Yi people their Torch Festival; the Huis their Flower Festival and the Dais their Water-Splashing Festival — just a small sample of activities to fascinate the visitor.

Reaching the Villages is easy with a daily direct bus service provided by Hong Kong China Travel Service, for which tickets should be bought in advance. Minibuses also run from the Shenzhen Railway Station to the Villages and a direct "Citybus" deluxe coach service operates from Hong Kong to the Shenzhen Bay Hotel adjacent to the Villages site.

位於風景秀麗的亞運村內的北京五洲大酒店，分別由13層和17層兩座相連的建築物組成，建築面積8.7萬平方米，被國家旅遊局評爲四星級飯店。亞運會期間，這裏曾是外國記者下榻的“記者村”。

酒店擁有客房1259間，房間設有彩電、冰箱、國際直撥電話、空調等設備，共有20個大小不等、裝修不同的餐廳，可品嘗粵、川、魯、淮等中國地方風味的菜餚以及法式西餐、西式快餐及各種鷄尾酒等。酒店還設有兩個卡拉OK歌舞廳、多功能會議廳和貴賓廳，提供外幣兌換、信用卡結算、購物、美容、按摩、電傳、傳眞、打字、複印、洗衣等多種服務。

Beijing Continental Grand Hotel, comprising a 17-storey building and an adjoining 13-storey building, is located in scenic Asian Games Village. Designed to meet the individual requirements of discriminating guests, the hotel has 1,259 guest rooms and suites of different sizes and categories.

Built in 1990, the beautiful and modern 4-star Beijing Continental Grand Hotel was headquarters for the international journalists who were here for the Asian Games.

All rooms have private baths and are tastefully decorated and furnished with color cable TV sets, minibars, central heating and air conditioning, hi-fi radio, IDD telephones, and smoke detectors.

There are 6 restaurants and 14 VIP private dining rooms of different sizes and decors, serving typical dishes of Guangdong, Sichuan, Shandong and Jiangsu Provinces, as well as French food, Western snacks, cocktails, beer and wine.

The hotel also offers two Karaoke ballrooms and a multi-functional conference hall, as well as the services of foreign currency exchange, shopping arcade, hair styling and cosmetology, massage, laundry, fax, telex, typing and photocopying. Major credit cards are accepted.

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As a professional enterprise with a long history, Anhui Arts and Crafts Import and Export Corporation specializes in the import and export of arts and crafts. Its products, available in a number of varieties, are finely processed with rich traditional artistic and local characteristics. They are sold in more than seventy countries and regions across the world including Hong Kong, Macau, Japan, Singapore, Malaysia, the United States, Canada and Western Europe.

Commodities handled by the corporation include: four treasures for the study and other stationery, straw, bamboo and willow woven wares, freshwater pearls, all kinds of toys, drawnwork articles and raw materials, jade carvings, porcelain and pottery, gift articles and special handicrafts, traditional style lacquer furniture, modern furniture, paulownia furniture and carpets. The corporation also undertakes such business as import trade, import agency, introduction of foreign capital and foreign economic and technical co-operation.

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安徽省工藝品進出口公司是經營工藝品進出口業務的專業公司，所經營的工藝品歷史悠久，品種繁多，工藝精湛，有着傳統的藝術風格和濃郁的地方特色，我司產品銷往香港、澳門、日本、新加坡、馬來西亞、美國、加拿大、西歐等70多個國家和地區。

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本公司竭誠歡迎世界各地貿易界人士與我們聯繫業務，發展貿易，增進友誼。

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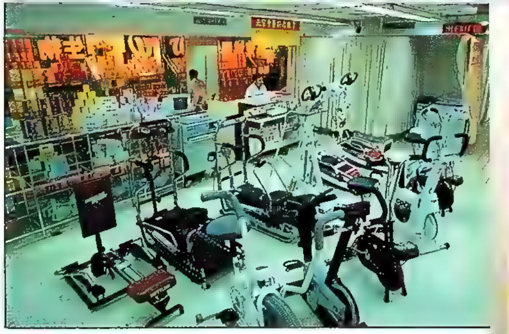

We have been in business for twenty -seven years. Following a comprehensive renovation, our 80,000-square-foot centre now contains twenty departments offering more than 50,000 varieties of Chinese and foreign goods, including daily necessities, electrical appliances, furniture, jewellery, ornaments, books and paintings, arts and crafts, and Chinese medicines and tonics such as ginseng, pilose antler, medical apparatus and instruments, etc.

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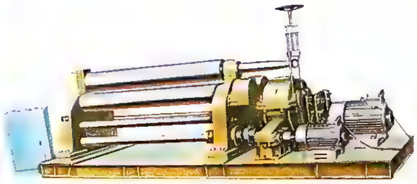

捲板機 ROLLER PLATE BENDER

山西省機械進出口公司成立於1957年，30多年來，進出口貿易不斷發展壯大，她已同世界上60個國家和地區建立了穩定的業務聯繫，在國際上享有一定的信譽。本公司主要經營：五金工具、機械、電子、儀器儀表產品進出口貿易，同時還開展合資、合作經營，來圖、來樣、來料加工，補償貿易以及定牌、定標生產，進出口結合等業務；並兼營上述產品的內貿業務。我們竭誠歡迎中外新老朋友光臨惠顧，同我們建立和發展業務聯繫。

鉗子 PLIERS

山西省機械進出口公司

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441588，441270，441579
442884　電傳：2800
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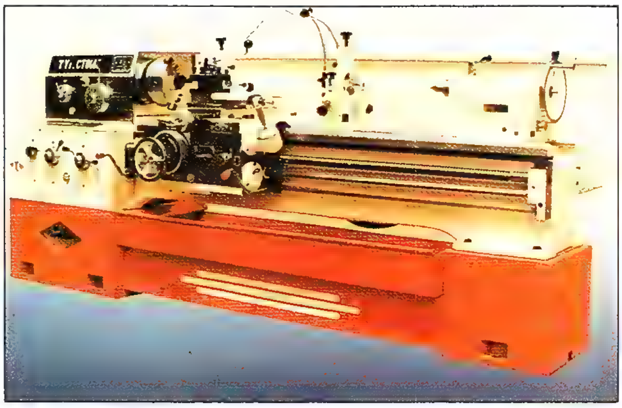
030002



CT6140臥式車床　CT6240馬鞍車床
CT6140 HORIZONTAL LATHE CT6240 GAP BED LATHE

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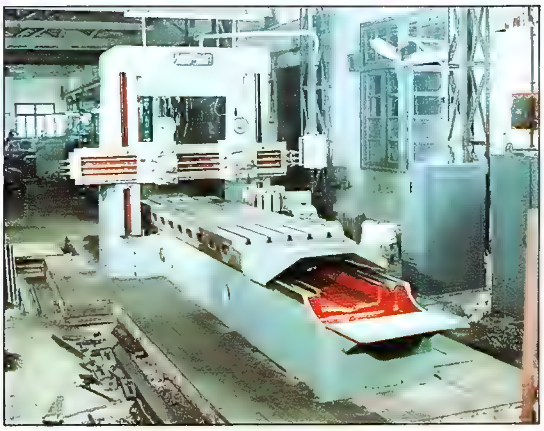

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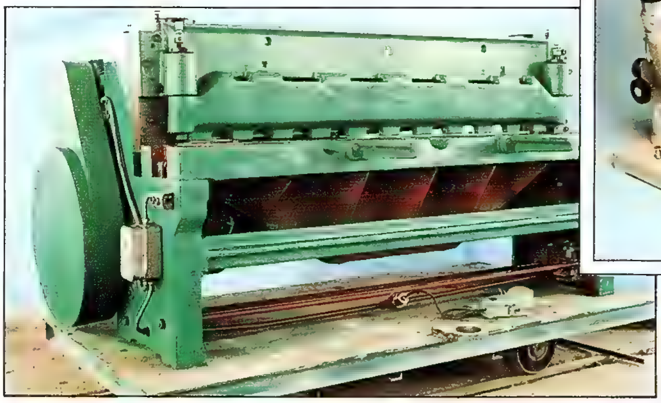
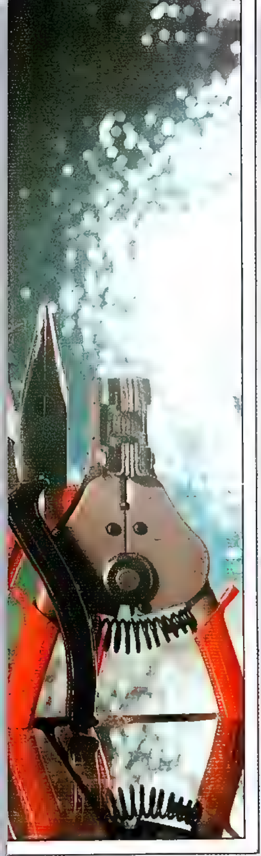
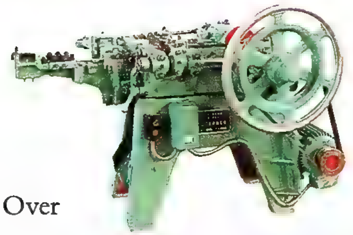


剪板機
SHEET SHEARS

生物顯微鏡
BIOLOGICAL MICROSCO





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Shanxi Machinery Imp. & Exp. Corp. was established in 1957. Over the past 30 years, our corporation has grown extensively setting up business relations with more than 60 countries and regions around the world and earning a high reputation internationally.

Our corporation mainly deals with the import and export business of machinery, hardware, handtools, electrical appliances and instruments. We also cooperate with foreign companies in joint ventures, joint management compensation trade, processing according to supplied drawings, materials, designs and specifications, trade marks, etc. In addition, we also deal domestically with the above-mentioned articles.

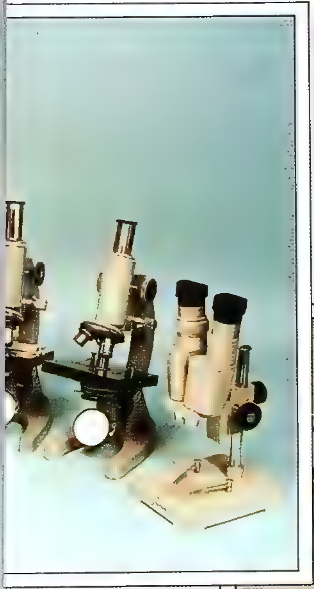
We enthusiastically invite new and old friends all over the world to establish and develop trade relations with us.

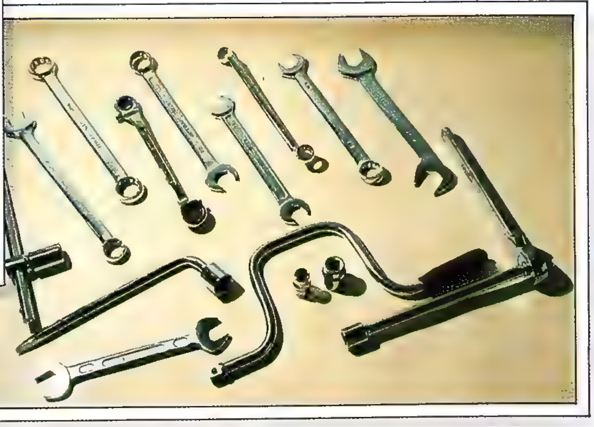
SHANXI MACHINERY IMP. & EXP. CORP.

Manager: Zhang Jianping Deputy Manager: Wang Shuzhen, Shi Tieliang, Liu Tonggui Add: No. 6 Xin Jian Bei Road, Taiyuan, Shanxi, China
Tel: 441588, 441270, 441579, 442884
Telex: 28006 MMECO CN
Fax: 0351-440693 Postcode: 030002

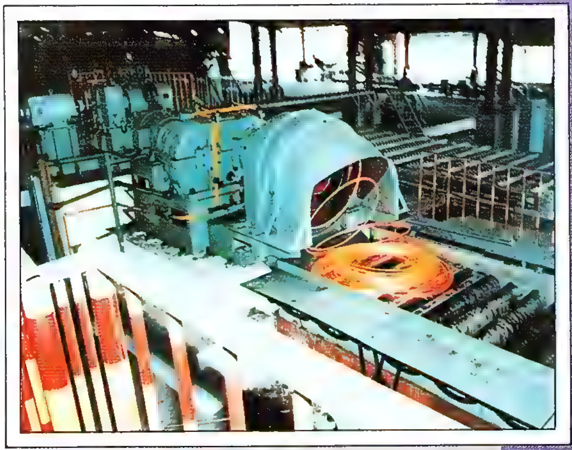
鋸類
SAWS

卷尺
MEASURING TAPES





板手
WRENCHES



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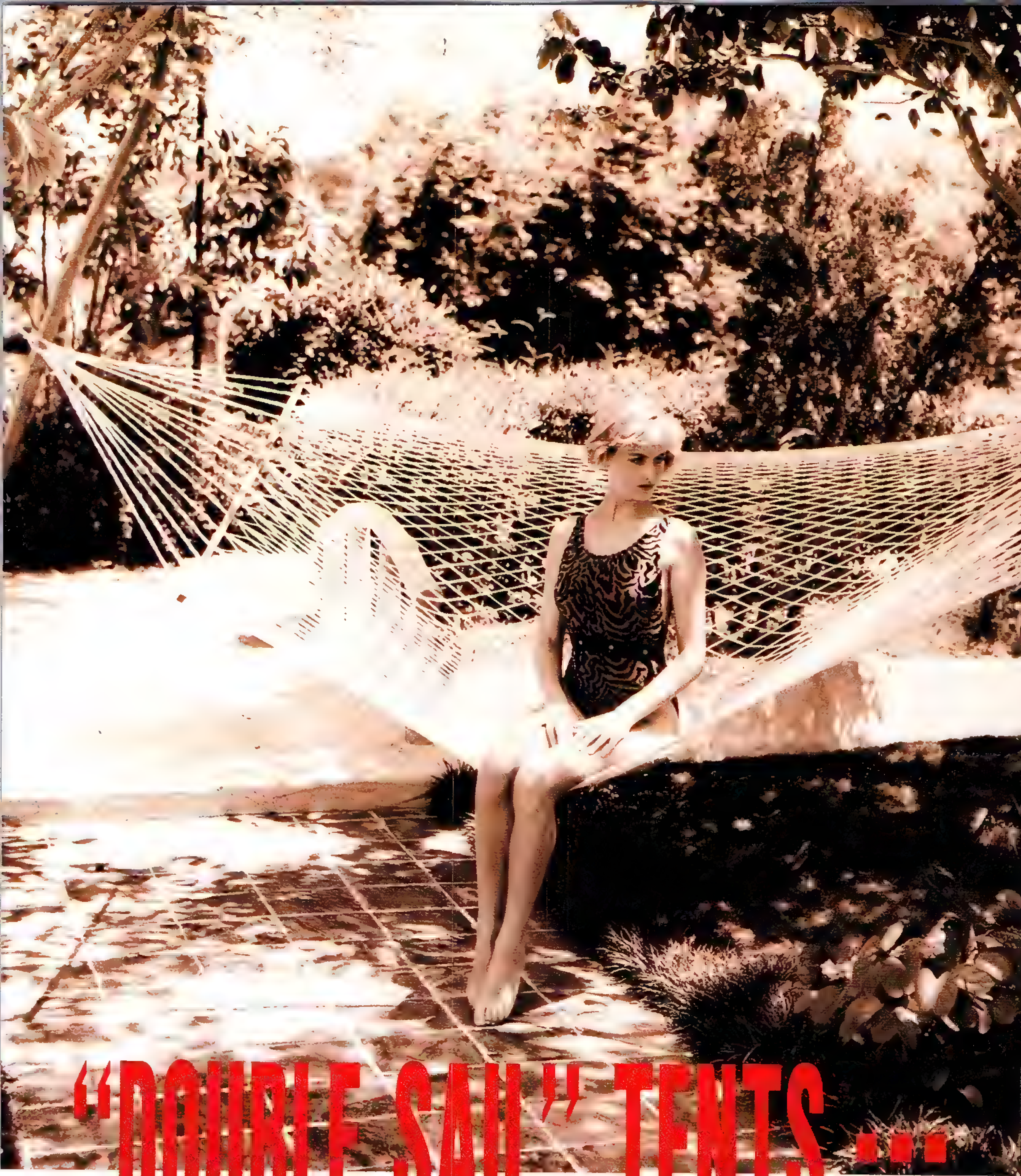

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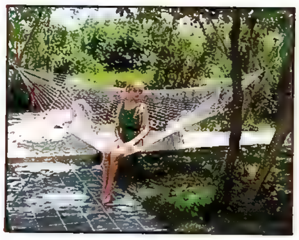
WILL LEAD YOU TO A ROMANTIC WORLD

TO APPRECIATE THE BEAUTY OF THE NATURAL SCENERY WHILE BATHING IN THE SUN AND FRESH AIR, IS A GREAT ENJOYMENT IN LIFE. AT A MOMENT LIKE THIS, "DOUBLE SAIL" TENTS ARE YOUR IDEAL PARTNERS.



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Shanghai is China's largest textile industry and garment export base. Started in the 1860s, the export of garments from Shanghai has a history of over 130 years.

Shanghai Garments Import and Export Corporation, the oldest and most experienced textile industry in China, tops the country's list of garment exports in respect of variety, style, quantity and total value.

With large numbers of experts involved in design and research work and with over 200 factories under its control, our company produces fashionable, high-quality goods adapted to the changing trends of world fashion. We have established business relations with more than 1,000 clients in 800 countries and regions, and about one-third of our products are sold through world-famous stores.

Abiding by our motto of 'Quality first, prestige first, adherence to contracts and credit, and best service', we would like to form long-term business relationships — with comprehensive economic cooperation and technical exchange — with executives all over the world. We also undertake processing with supplied materials, designs or brand names; compensation trade, joint ventures and co-management. We warmly welcome orders and business talks.

SHANGHAI GARMENTS IMPORT & EXPORT CORPORATION

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山 西 五

SHANXI METALS

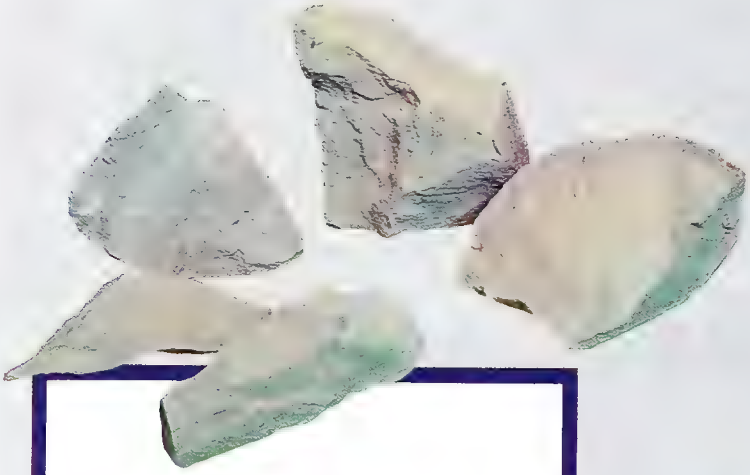
KAOLIN CLAY

1. MAKING PAPER GRADE

SPECIFICATIONS: Al_2O_3 (45% MIN.) SiO_2 (54% MIN) Fe_2O_3 (0.3% MAX.) WHITENESS: 90% MIN. FINENESS: 90% MIN PASSING THROUGH 300 MESH. PACKING: PACKED IN PLASTIC WOVEN BAGS LINED WITH PLASTIC BAGS OF ABOUT 50KGS NET EACH.

2. CERAMIC GRADE:

SPECIFICATIONS: Al_2O_3 (43% MIN.) SiO_2 (52% MIN.) Fe_2O_3 (0.5% MAX.) FINENESS: 120-200MESH. PACKING: PACKED IN PLASTIC WOVEN BAGS LINED WITH PLASTIC BAGS OF ABOUT 50KGS NET EACH.

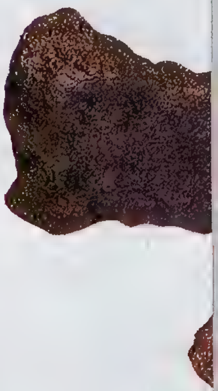


RAW BAUXITE

USES: As raw material for steel industry, electric industry, abrasive industry and cement industry etc.

SPECIFICATIONS: Al_2O_3 73PCT MIN.
Fe_2O_3 2PCT MAX.
SIZE Natural lumps.

PACKING: In bulk.



中 國 山 西 省 五
CHINA SHANXI METALS & MINE

地址：中國山西省太原市迎澤東大街3號外貿大廈七、八層 電傳：282033MINSX CN

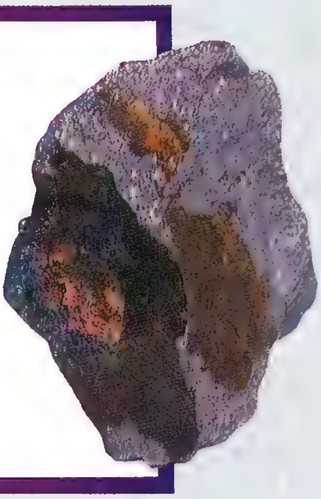
金 礦 產
AND MINERALS

SILICON MANGANESE ALLOY

SPECS: MN: 65% MIN
SI: 17% MIN
C: 1.8% MAX
P: 0.25% MAX
S: 0.04% MAX

SIZE: 10-100mm 90% MIN

PACKING: IN PLASTIC WOVEN BAGS OF 1000KGS NET EACH

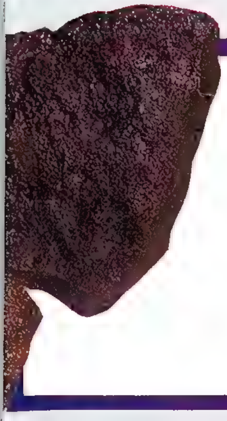


CRYSTALLINE FLAKE GRAPHITE

SPECIFICATIONS:

MESH	FIXED CARBON
80% MIN. ON 50MESH	85% MIN
80% MIN. ON 50MESH	98% MIN.
80% MIN. ON 50MESH	99% MIN
80% MIN. ON 80MESH	85% MIN
80% MIN. ON 80MESH	98% MIN
80% MIN. ON 80MESH	99% MIN
80% MIN. ON 100MESH	85% MIN
80% MIN. ON 100MESH	98% MIN.
80% MIN. ON 100MESH	99% MIN.
90% MIN. BELOW 100MESH	85% MIN
90% MIN. BELOW 100MESH	98% MIN.
90% MIN. BELOW 100MESH	99% MIN.

PACKING. PACKED IN GUNNY BAGS OR PLASTIC WOVEN BAGS LINED WITH KRAFT PAPER BAGS OF ABOUT 25KGS NET EACH.



BROWN FUSED ALUMINA

SPECIFICATIONS

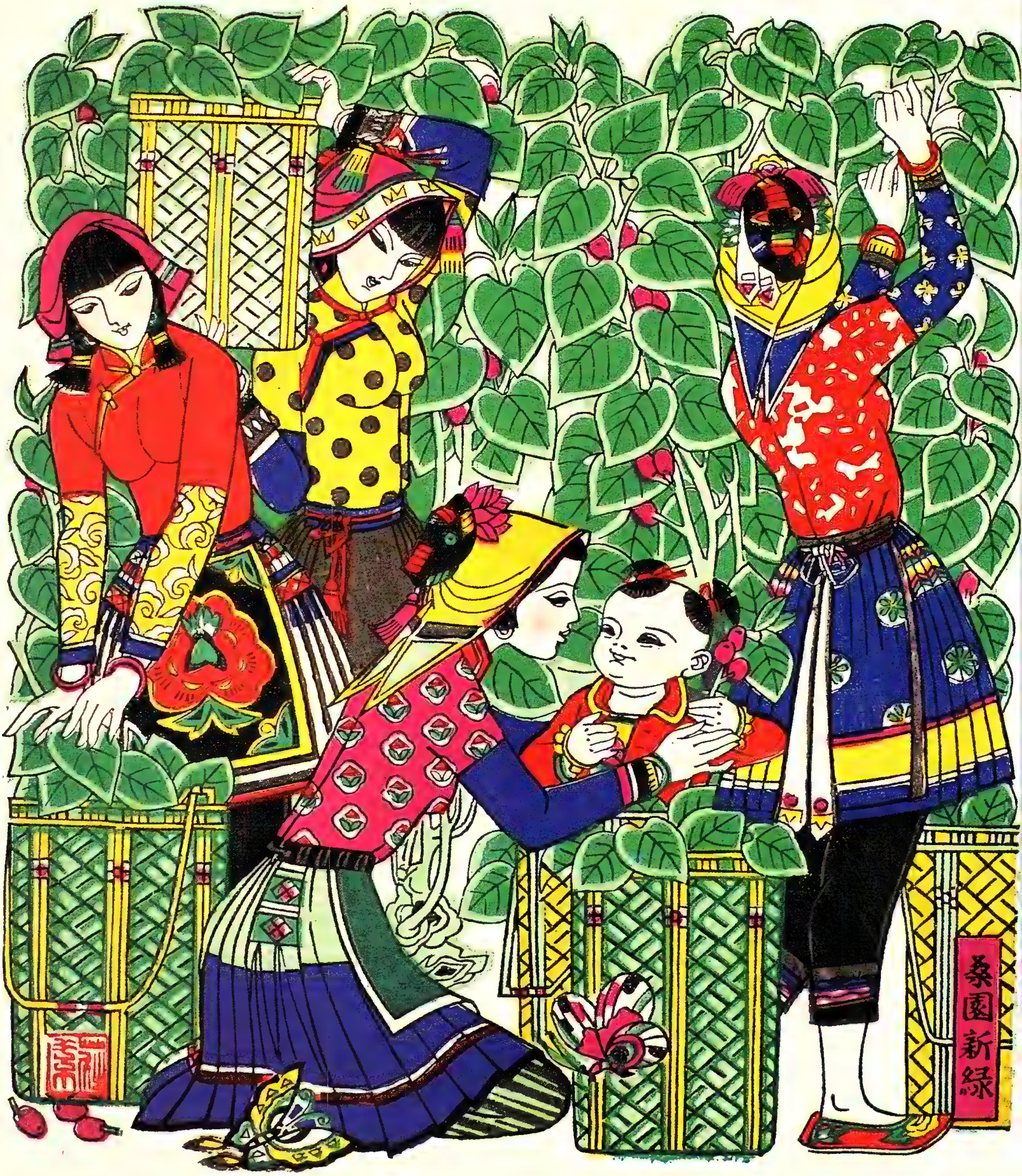
Al_2O_3	SiO_2	TiO_2	Fe_2O_3
96% MIN.	2% MAX.	25% MAX.	0.3% MAX.
95% MIN.	2% MAX.	25% MAX.	0.4% MAX.
94.5% MIN.	2% MAX.	3% MAX.	1% MAX.

SIZE: 0-50MM

PACKING: PACKED IN GUNNY BAGS OF ABOUT 50KGS NET EACH OR PLASTIC WOVEN BAGS OF ABOUT IMT NET EACH.

BROWN FUSED ALUMINA IN GRAIN
20SH-180SH OR PROCESSED AS BUYERS REQUEST

礦產進出口公司
LS IMPORT & EXPORT CORPORATION
電話：440108　447446　446971　傳眞：0351-440281　電報掛號："MINMETALSHS"TAIYUAN



Green Mulberry Fields

The colour scheme of this picture is characterized by strong contrast. The luxuriant foliage of the mulberry indicates favourable weather and climate, and the portrayal of beauty in traditional New Year pictures takes on a new appearance. Against the green background of mulberry trees, the colourful images of the mulberry-leaf gatherers are all the more prominent. The women are depicted with strong bodies and attractive facial features. A young boy is standing in the basket. The intimacy between mother and son adds to the strong flavour of life and vigour created by the lush foliage and strong women actively engaged in their chores.

Vivid Taohuawu New Year Pictures

PHOTOS BY CHAN YAT NIN ARTICLIE BY BU MING

The New Year picture is a traditional Chinese folk art. Before the eve of every Lunar New Year, to the accompaniment of popping firecrackers, New Year pictures are customarily pasted up throughout the house in most parts of China, in the cities and countryside alike, which expresses the people's New Year wishes and enhances the joyful atmosphere of the coming of spring and the year's most important holiday.

The Taohuawu New Year picture painted from wood blocks represents one of the most typical folk New Year pictures in China. Its history dates back to the late Ming Dynasty (1368-1644) and enjoyed its heyday between the late 18th century and the early 19th century during the Qing Dynasty (1644-1911). At that time, Suzhou, where Taohuawu New Year pictures were printed, was the centre for the production of New Year pictures in southern China. These pictures, also known as Gusu style pictures (Gusu is another name of Suzhou after the Gusu Hill in Suzhou's southwest), were mainly sold in the middle and lower reaches of the Yangtse River centring on Suzhou, but also found markets as far away as Nagasaki in Japan. It is said that the Japanese *ukiyo-e* (Pictures of the Floating World)* were influenced by the style of the New Year pictures painted from wood blocks. Since the Qing Dynasty, most of Suzhou's New Year picture shops and workshops producing New Year pictures have centred around an area called Taohuawu in southwest Suzhou, hence the illustrations have been dubbed Taohuawu New Year pictures.

The Taohuawu New Year pictures evolved from ancient door pictures, pictures of mythological figures and genre painting. The artistic style was mainly influenced by traditional Chinese painting, folk scroll painting and the Ming and Qing print illustrations. Like virtually all Chinese art there are a number of objects depicted which have a close and dynamic relation, usually harmonious. Yet this form of art has a style of its own characterized by its simple yet painstaking lines, full composition, vigorous strokes and lively decorations, coupled with the use of gaudy colours and smooth even printing.

The motifs of Taohuawu New Year pictures vary, including mythological figures, door gods, hanging scrolls, lantern drawings and scenes from drama and opera. Subjects include women, children, animals, flowers, festivals, folklore and scenes from both drama stories and current affairs. With an unsophisticated artistic style, these colourfully rendered pictures portray a strong flavour of the daily life and culture in southern Jiangsu and Zhejiang Provinces.

The production of Taohuawu New Year pictures undergo three stages. The first step is sketching, in which the painter employs traditional folk artistic skills to express the theme of the picture according to his own interpretation of the picture. The next step is cutting the blocks to be used in printing. The blocks usually include a line block and colour blocks. Then the painter sticks the sketches onto the blocks and carves them according to the sketch but does not always confine his knife to the outlines of the sketch, thus giving freer rein to his artistic creativity. The last step is printing. The usual way of printing is one block for each colour. The most particular element in this step is the application of colours.

Traditionally, five or six colours, usually red, green, yellow, pink, purple and light ink are employed in Taohuawu New Year pictures. During the printing, colours should be applied onto the block so as to form gaudy hues and strong contrast in the colour scheme. In some cases, two colours are printed from the same block, resulting in the overlap and mixture of pigments to enrich the variation in colour. After the printing, the pictures have to be complemented by hand painting before they are finished.

Translated by Chen Jiaji

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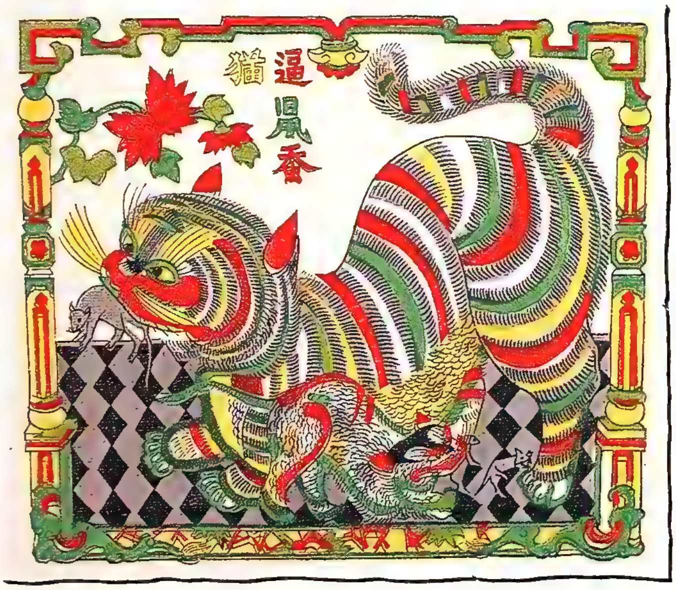
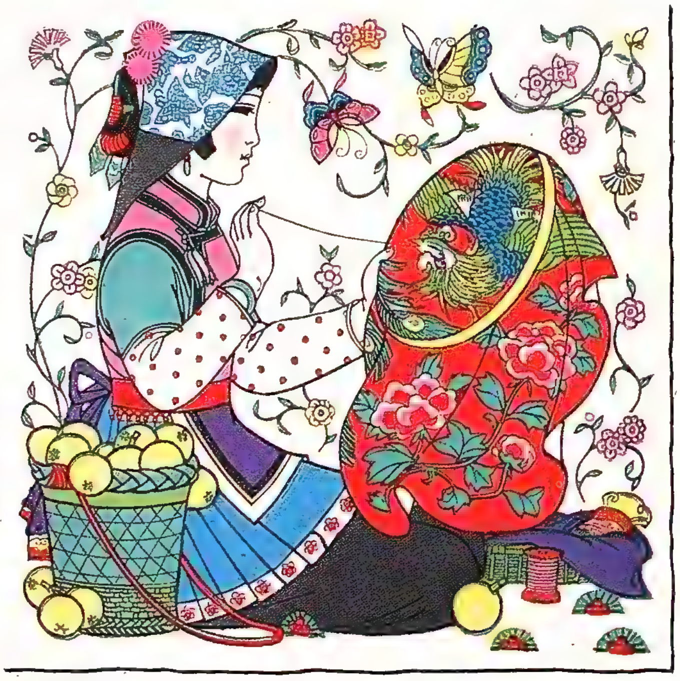
*The term *ukiyo-e* refers to a typical Japanese folk painting which rose in the Tokugawa regime (1603-1867). It is characterized by its gaudy colours and simple lines. Its subjects mainly cover the then extant folk life and customs.

Patron Saint of Silkworm

In this traditional New Year picture, the frightful image of a cat dominates the whole picture. The cat represents the patron saint of sorts of the silkworm in this area; therefore New Year pictures with the cat as their subject are especially popular among the silkworm raisers. The arrangement of colours here in stripes resembling a tiger's gives a vivid portrayal of the cat's courage and determination bordering on ferocity. There is also an image of a kitten chasing a mouse, which is an illustration of how the skills of catching mice has been passed on from generation to generation. The square frame round the picture consists of carved columns and angle braces, which are boldly decorative in style.

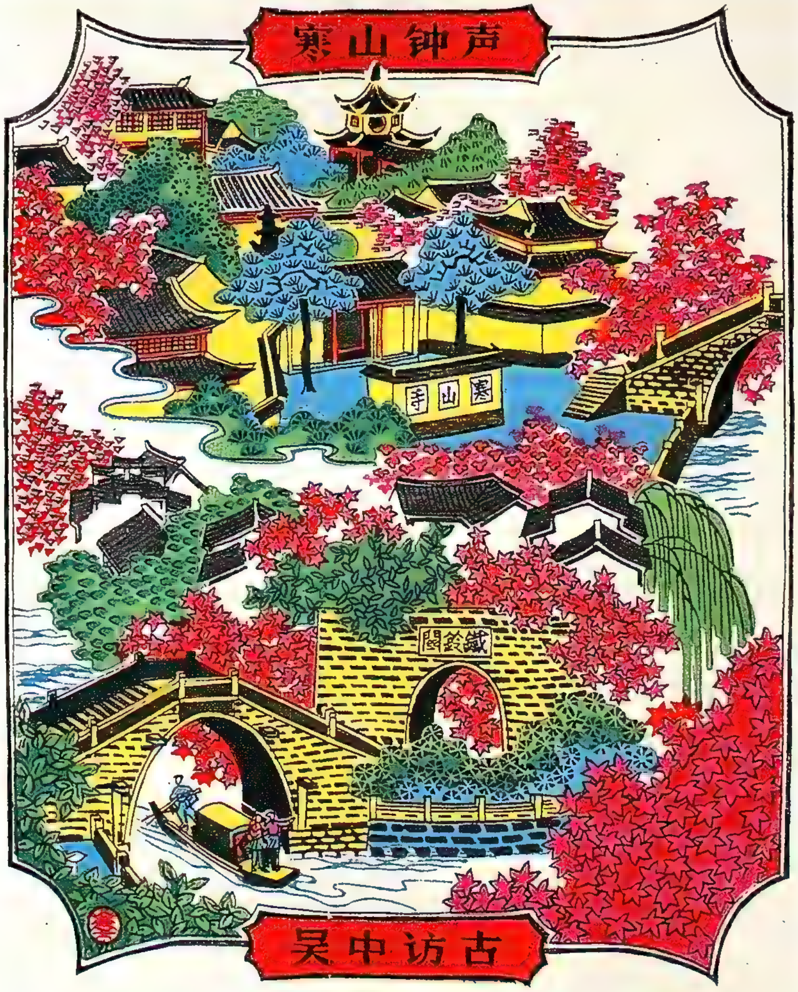




Embroidering a Phoenix

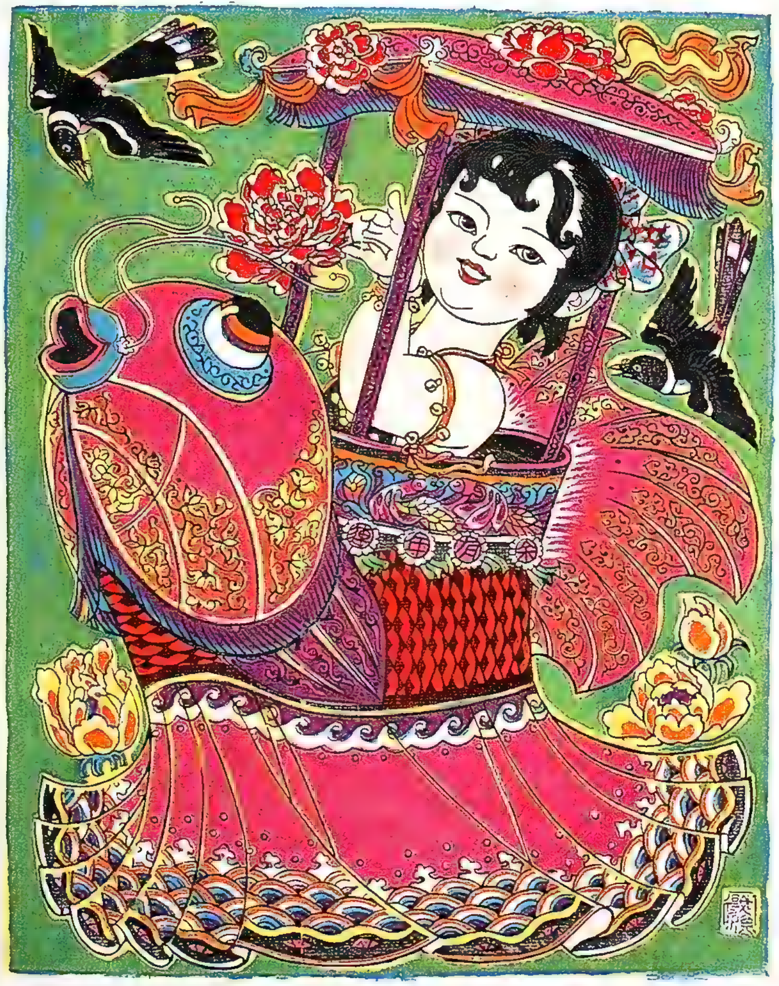
A sense of balance in the picture is provided by patterns of stylized flowers. The embroidering maid and the embroidery are the two poles of attraction in the picture. The picture has the flavour of a paper-cut.

The lines are very fine, in which the influence of the elaborate style found in traditional Chinese painting can be seen. The girl wearing a blue print scarf is set against a white background containing butterflies flying among plum blossoms. Such a background symbolizes the flourishing plant and animal life of the countryside.


寒山钟声
寒山寺
吴中访古

Hanshan Temple

In this panorama overlooked from a high angle, two famous scenic spots in Suzhou, Hanshan Temple and Iron Bell Tower, are depicted linked together by water. The use of black and white blends well with the four primary colours, which convey a sense of stark simplicity to the picture. Under the stone arch bridge in front of the Iron Bell Tower, a boat is sailing, which adds an element of reality to the whole picture.

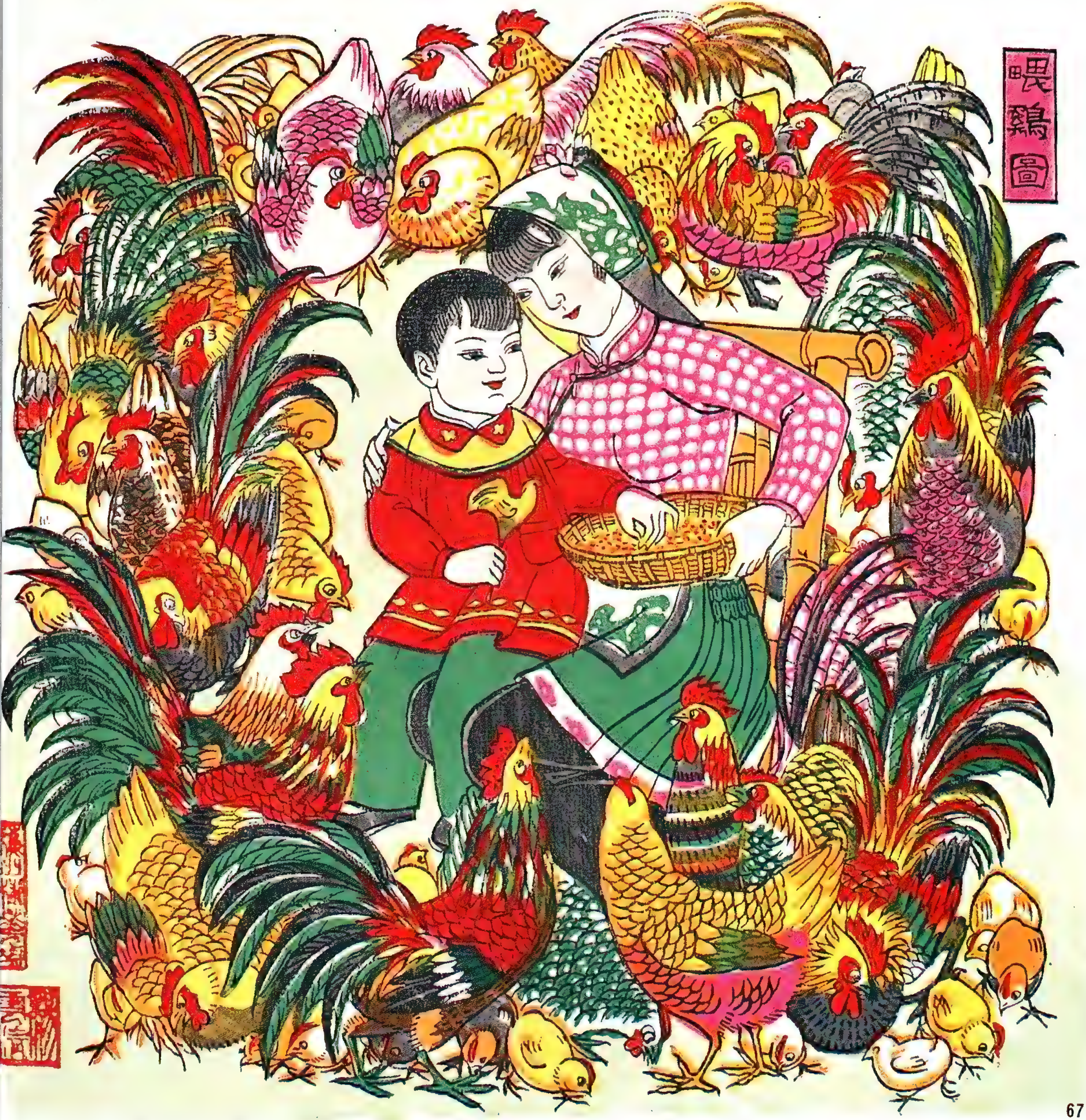


Like Fish in Water

Fish are typical subjects in traditional New Year pictures. They symbolize a bountiful surplus every year. This is because the Chinese character for "fish" is a homonym of that for "surplus". This picture of a cherubic child playing in a land boat not only depicts the custom of riding the land boat in festivals, but also enhances the felicituous atmosphere of the basic theme of fish in water. The picture conveys full ceaseless motion owing to the child's mischievous expression, the rolling waves under the land boat and two magpies, the symbol of happy conjugal relations, flying in the sky. And the colour contrast between the yellow background and the pink land boat heightens the dynamic atmosphere.

Feeding Chickens

The Chinese characters for chicken and luck are homonyms. Consequently the chicken is a common theme of traditional Chinese New year pictures to be pasted on the door to ensure good luck during the year. In this picture, the painter directly expresses the constant wish of all farmers for an abundant harvest of food crops and health for all their domestic animals in the coming year. With mother and son surrounded by several dozens of chickens, images proliferate in abundance. Chicks are running joyfully among roosters and hens; on an animal level this reflects the human relationship depicted here. And the toy in the child's hand is also a chicken. This picture reflects a happy scene depicting the ideal result of a farmer's work. Thanks to the happy expressions on the people's faces and the arrangement of chickens the tone of the picture is lively and harmonious. These aspects are reinforced by the vivid hues of the picture.



The People and Their Lives in Modern Quanzhou

ARTICLE BY BAI YAN

Nearly every open door on the two sides of East and West Street in Quanzhou is a shop or stall selling different kinds of merchandise. This one is a grocery stall run by an elderly lady (by Peng Zhenge).

Standing in Quanzhou's old city area looking to the east, modern-style buildings are clearly seen over the new city area (by Chen Shizhe).

Quanzhou City, from a height, formed a large pattern of traditional southern Fujian-style buildings of red bricks and tiles crisscrossed with long and narrow alleys and streets.

Situated at the estuary of the Jinjiang River in Fujian Province, Quanzhou had been a major trading port in China since the Tang Dynasty (618-907). During the Yuan Dynasty (1271-1368), it was one of the most important destinations for merchants from around Asia and the Levant. It shared the position of the world's biggest trading port with the city of Alexandria in Egypt. It later earned the designation as the entrance to the Silk Road on the Sea. The city has a dozen other names, such as "Citongcheng" (the city of Indian coral trees) because the plant was virtually lining the streets in the city during the Five Dynasties (907-979),

and "Licheng" (Carp city) because its city wall was laid out in the shape of a carp. It is also called "Wenling" (Warm Mound) since it is located in the tropical region blessed with warm weather during all four seasons.

East and West Streets Outside Kaiyuan Temple

The East and West Street is the oldest and busiest street in Quanzhou City. It was lined on both sides with all kinds of shops including grocery stores, metal shops, fruit and vegetable stores, barber shops and restaurants.

Since Quanzhou is not a big city, there is no bus service within the urban area. Riding a pedicab was how I got from the Overseas Chinese Mansion to the Kaiyuan Temple at the entrance of West Street. The tricycles might look primitive and cumbersome, but when driven by experienced drivers they are actually rather nimble and convenient especially in a city with winding alleys and streets. That probably explained their popularity as a major public transport among the local people.

It was after I arrived at the Kaiyuan Temple that I discovered that it was being renovated and was closed to the public. I could only visit the East and West Pagodas next to the temple. The two structures are the biggest Song-style stone pagodas still standing in China. They were built with granite but styled like wooden pagodas. The motifs of the carvings on the walls were dominated by stories from Buddhist scriptures of ancient Indian folklore; however they were presented in traditional Chinese artistic style.

The pedicab which is convenient and easy to drive is the most common form of transport in Quanzhou (by Peng Zhenge).

Quanzhou is famous for producing intricately designed artistic lamps. The carp lamp which the child is holding actually has a movable head and tail (by Wong Chung Fai).

A Taiwanese pilgrimage group pays tribute and offers sacrifice at the Jubao Temple (by Chen Shizhe).

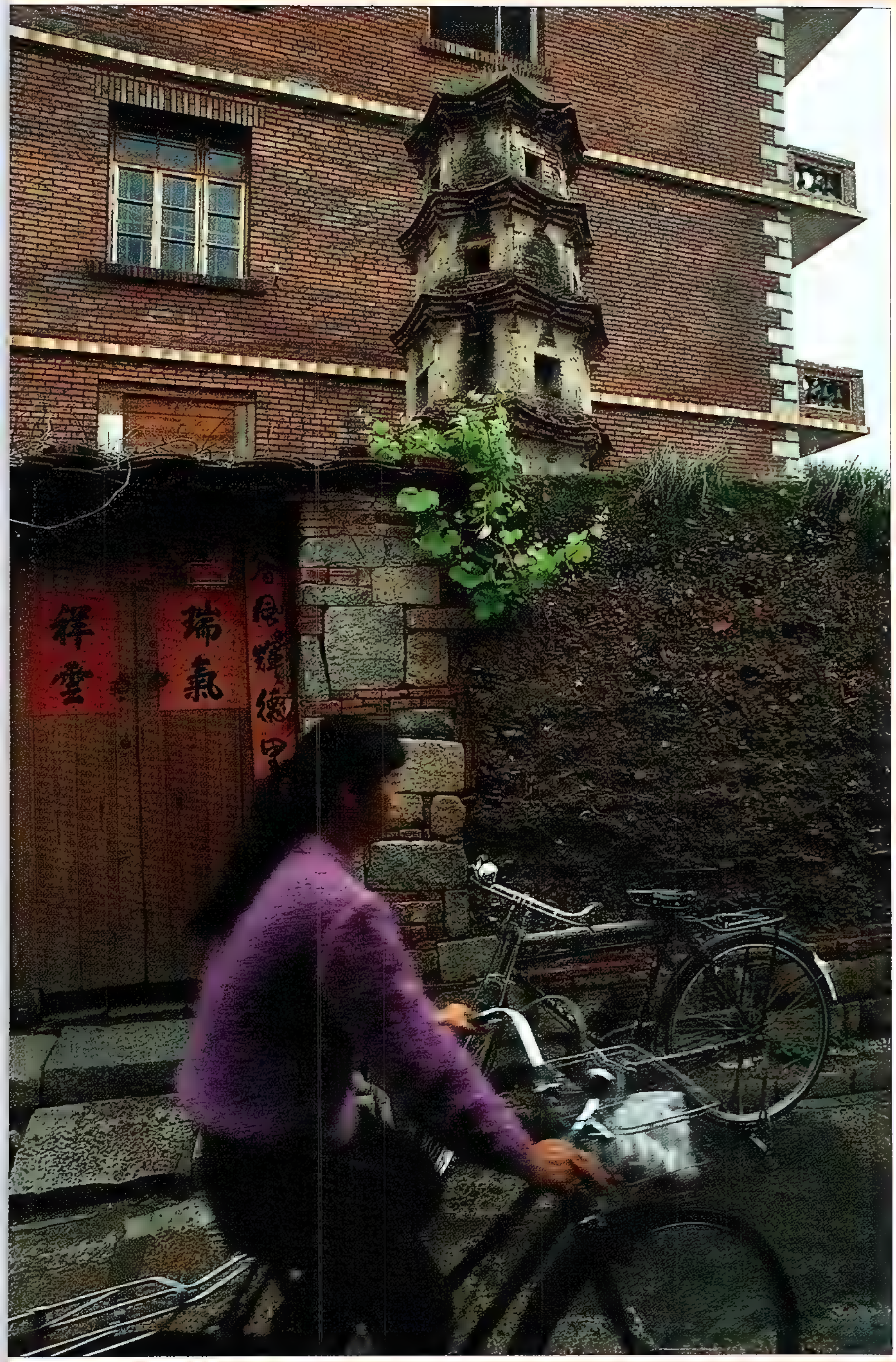
In Jietan (Disipline Forum) Hall on the top floor of the altar in Kaiyuan Temple sat the wooden statue of the Buddha carved during the Ming Dynasty (by Chen Shizhe).

The prayer hall in Kaiyuan Temple, which was formerly dedicated to many notable Buddhist leaders, has now been designated the Memorial Hall of Abbot Hong Yi and the abbot's possessions, writing samples and prayer books are displayed here. Abbot Hong Yi (1880-1942) was an expert in seal engraving and mounting paintings and calligraphy scrolls. He visited Japan to study music and painting in 1905 and became a Buddhist monk in 1918. After he became a monk, he had dedicated much time to research and writing about Buddhism. He passed away in Quanzhou (by Raymond Lai).

After leaving the temple area, I went across the street into a small alley which lead to a travellers' post.

The coastline of Fujian Province was frequented by people from abroad as early as the late ninth century and the travellers' post was where the majority of the merchants from overseas stayed when they came to China to conduct business. The old style mansions where many merchants had stayed were still well kept, but the weather-battered walls were filled with cracks where grass and weeds grew. Ancient pagodas could still be seen standing in some of the deserted courtyards which were once filled with the hustle of commerce. Today, instead of a bustling trading post, visitors could only quietly imagine the sounds and colours of those bygone days.

Coming out of the old travellers' post, I walked along West Street towards East Street and passed by many shops along



his small stone pagoda standing by a street of Quanzhou shows signs of wear left by the assing of time (by Peng Zhenge).

ıe way. The establishments which inter- sted me most were those small road- de food stalls which set out several mple square tables and long wooden ools and were all ready for business. heir customers would just sit close to- ether and enjoy all the popular local nacks.

Tired from walking, I sat down at one f the stalls and ordered a bowl of baby yster porridge and rice cakes. Since uanzhou is located next to the ocean, eafood was the main ingredient of local uisines. Sitting at the same table was an verseas Chinese who had returned to his ometown to visit relatives. He told me ıat these sidewalk food stalls always followed the original recipes when preparing their dishes and although he had been living overseas for several decades he would not miss eating at those stalls every time he came back to Quanzhou for a visit.

Long and Narrow Alleys Leading from Zhongshan Road

As I strolled along, I saw a man carrying a water bucket suspended by a piece of rope. He stopped after walking for a while and started to draw water in the middle of the road with his bucket. I found out then that the opening of the well was right there in the middle of the road. Since the top of the well was on the same level as the surface of the road, one could very easily miss it when hurrying along and fall into the well if he was not careful. However, the people here must have become so familiar with the neighbourhood that no one would be so careless as to step into the potentially dangerous trap.

Turning left at the intersection where East and West Streets meet, one would come up to Zhongshan Road. The long north-south road was shielded from the sun by the shade of trees and lining both sides of the street were houses with balconies which were typical of buildings constructed during the early 20th century. As I walked down the street, I could hear female voices calling from a distance. I searched for their origin and found that it was hawkers trying to attract customers. I was told that most of the female hawkers had come form Xunbu, a small fishing village along the coastline about eight kilometres south of Quanzhou.

In the old alleys leading from Zhongshan Road, one could find many typical old Fujian-style buildings. I ventured into an unknown alley and found that it was flanked on both sides with houses built with red bricks which made the long alley look even narrower and gave it an archaic and unadorned charm.

The structure at the entrance of most of the buildings here were decorated with patterns of flowers and birds while the window lashes were covered with carvings. The houses were separated by fire walls. I went into one of the houses and found myself in a spacious mansion with only a few residents. I learned later that most of the old southern Fujian-style mansions in the area had but a few dwellers because most of those who orig-

The outskirts of the old town are graced by an old canal (by Wong Chung Fai).

A Moslem-style building within which some local residents live (by Peng Zhenge).

inally lived there had emigrated overseas. It was only during festivals or the Lunar New Year when those who had left returned to visit that the houses would be populated and filled with action and laughter.

I visited a veteran painter who was famous for being able to capture and portray the beautiful landscape of Quanzhou in his works. His house was big and tall with the western end of the ridge curving upward towards the sky. The roof of his palace-like house was covered with cylindrical tiles which grace the buildings in areas along the southeastern coast of China which is often affected by typhoons. The people living in southern Fujian had come to prefer the particular design and began utilizing it in their own buildings, giving birth to this unique palace -style roof.

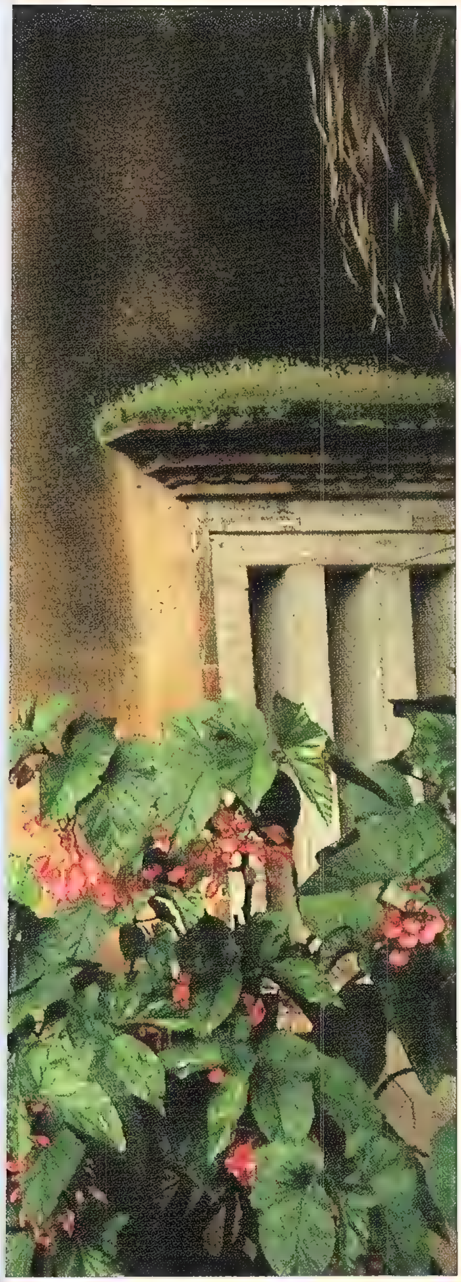
The Southern Style Singers

Standing next to the Baiyuan (Hundred Sources) Pond was a Temple of the Bronze Buddha. Some singers specialized in the southern tone, a singing style popular around southern Fujian Province, were performing for their audience in front of the temple. The audience comprised a good mix of both sexes, however, the majority of them had passed middle age. They were sitting on long wooden benches laid out under the shade of Indian coral trees enjoying their favourite number.

I was sitting at the front row where I could clearly see the expression that changed with the flow of feelings revealed on the face of the solo singer. That provided me with a good idea of what the song was about. The next number was a duet and the song was from one of the more popular Chinese operas entitled "Liang Shanbo and Zhu Yingtai" or "The Butterfly Lovers". Some of the opera lovers among the audience even volunteered to demonstrate their singing skills on stage.

I found out later that the performers were all lovers of the southern tone and their affection for the singing style was so strong that they formed into a group called the Baiyuan Southern Tone Company. They would gather every evening except when it rained or a typhoon came and peform for each others' pleasure.

I moved on next to the Baiyuan Pond fenced with weeping willows. On the smooth surface of the pond, one could see the colourful reflection of lights from the houses standing along the banks. The picturesque image, however, would be disturbed every now and then by the



small boats that glided across the water in the pond. As the evening breeze began to blow, one could actually feel that autumn was slowly changing into winter.

After strolling on the bank of Baiyuan Pond, I went on to visit the Goldfish Alley nearby. I had barely reached the alley when I heard popular Taiwan songs and music coming out from the alley.

I discovered later the melodies were coming from tape recorders used by street stall owners selling tapes. The alley, illuminated by bright light bulbs, was flooded with people coming to look or shop for different merchandise such as clothes and other accessories. From viewing the display it occured to me that I was visiting the most popular night market of the city.

Immigration and Emigration

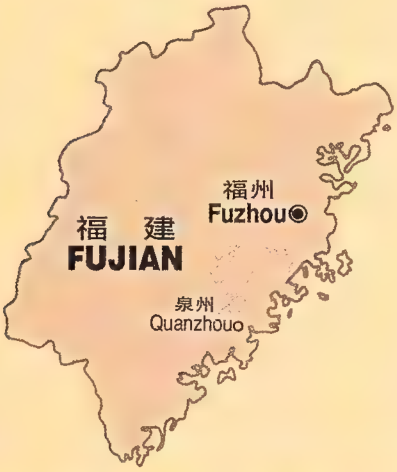
Quanzhou's marine commerce was considered sufficiently significant during Ming times to establish an official "Office for Merchant Ships", during the Song Dynasty which acted as a police and customs office. Testimony to its cosmopolitan atmosphere is bourne by the large number of Moslem, Nestorian, Catholic, Manichean and Hindu inscriptions found in the Quanzhou area, which date from Yuan times. The inscriptions are in Arabic, Syriac and Tamil. Many descendants of foreigners still reside in Quanzhou. This traffic flowed both ways, however, as we shall soon see.

The Houzhu Harbour on the southeastern side of the city was a well-known port in Quanzhou during the glory years. It

The women who live in Xunbu, a small fishing village in the suburb of Quanzhou, love wearing flowers. Small stalls run by them selling flowers could be seen and smelled everywhere in Quanzhou (by Peng Zhenge).

This three-metre-tall stone pillar is believed to be an ancient totem from Northern Song times (by Peng Zhenge).

The wooden doors and windows of old time Quanzhou residences are often covered with elaborate carvings (by Peng Zhenge).

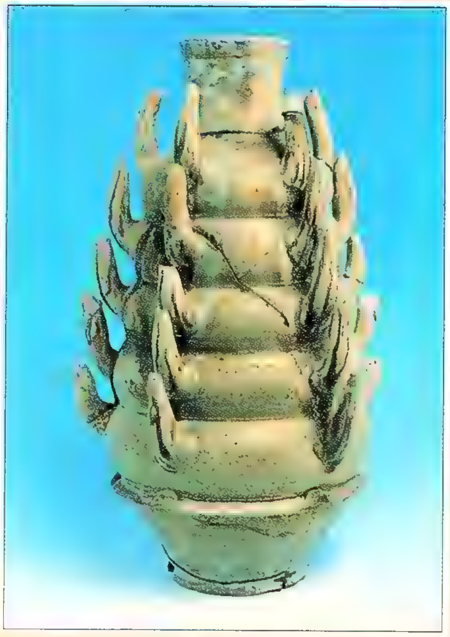


was where boats leaving for far away lands raised their sails and the hub of a maritime communication network linking ten other branch ports. Today, however, it was silted up.

Besides being a famous port, Quanzhou was also well-known for being the home town of Chinese immigrants to other countries. Shipbuilding became the most important industry in Quanzhou during Song (960-1279) and Yuan times and the city enjoyed its golden age during which thousands of ships were sent off to thousands of different destinations. The Houzhu Harbour alone could allow more than a hundred big sail boats and numerous smaller boats to anchor. Having the wherewithal that was the time when many residents of Quanzhou decided to explore new land and find new markets for their goods. They were among the first batch of Chinese to settle overseas.

However, during the Ming (1368-1644) and Qing (1644-1911) Dynasties, the authorities decided to restrict trade with foreign countries and Quanzhou was closed to the outside world except for the Island of Liuqiu. Later, the remaining right to trade with Liuqiu was also taken over by Fuzhou. The ban on trade also applied to the common people living along the southern coastline of the country and

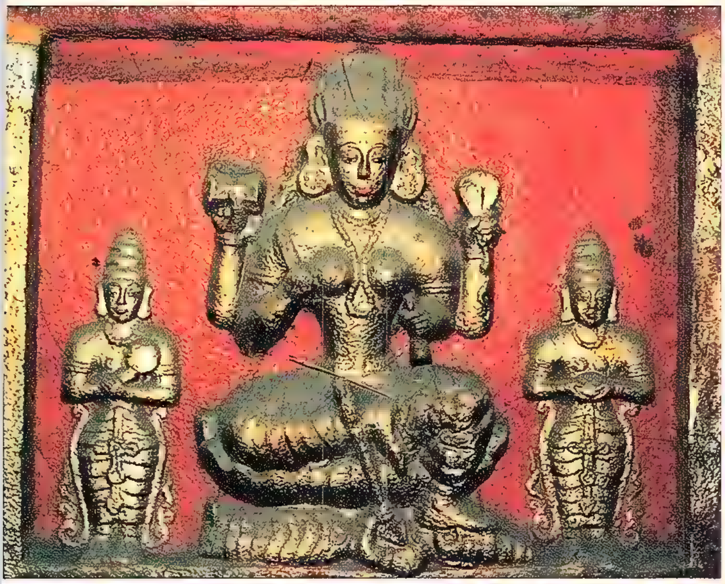
China began exporting porcelain items by sea to different overseas markets back as far as the Tang Dynasty. This is a celadon pot with many mouths made during Tang times (by Shangguan Zhonghua).



Performance by opera groups specialized in the Southern Tone could be seen in the evening throughout the year on the streets of Quanzhou (by Peng Zhenge).

String puppets are one form of folk art that is identified with Quanzhou. A famous programme host of a special T.V. programme in U.S.A. is performing on stage here with the puppets of the Quanzhou Puppets Troupe (by Chen Shizhe).

he courtyards in the old Quanzhou style residence are often decorated with different kinds of plants, miniature landscapes , rockery, avilions and flower beds which made them a refuge from the bustling city life (by Peng Zhenge).



n ancient Indian stone sculpture was mistaken by farmers living in the ural area of Quanzhou as Guanyin or the Goddess of Mercy. It was ainted gold and worshipped (by Chen Shizhe).

Quanzhou slowly lost its glory as the trading port where merchants from more than a hunderd countires frequented. The result was that the city finally faded away from the map of famous ports in the world.

As life became more difficult in the city and the problem of limited resources and land became more vivid, many people reluctantly decided to leave the city and start a new life overseas. The number of emigrants from the area reached an all time high during the time and it is believed that Quanzhou is the ancestral home of about four million overseas Chinese.

The Custom of Bidding Farewell

The majority of the people in Quanzhou who decided to head overseas at the time had chosen to leave by sea which was at the time rather risky. To wish relatives and loved ones who decided to brave the unpredicatable ocean a safe journey, the people of Quanzhou slowly developed a ritual custom of bidding farewell. Nowadays, although travelling by sea is much safer than before, the custom still remains. Up until now, when overseas Chinese leave after returning to Quanzhou, their relatives still hold farewell banquets and give them traditional gifts including Anxi's tea leaves, Qingyuan's tea slabs and snacks from Shishi to wish them a safe trip home.

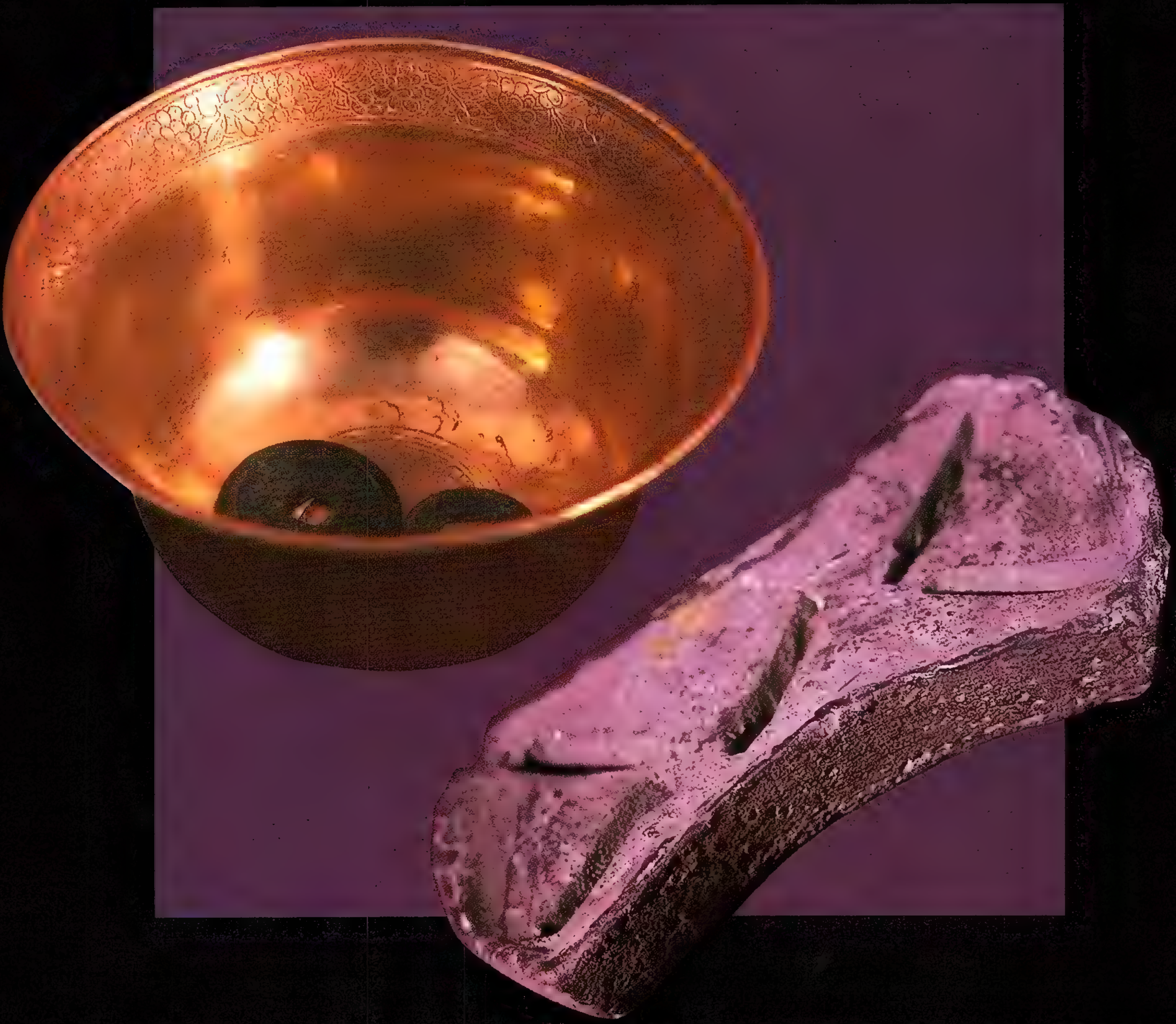
Translated by Ursula Yeung

Golden Bowls and Silver Ingots

– Evidence of the Existence of the Western Xia Regime

PHOTOS BY WEN MING TEXT BY MEI LIANG

With a sudden big bang a large hole opened in the surface of a construction site at Shudong Lane (the site of the former Daotai *Yamen* of Liangzhou Prefecture), East Avenue in Wuwei City, Gansu Province. Subsequently a batch of gold and silverware of the Western Xia was miraculously found on the spot, adding another chapter to Wuwei's archaeology, which includes bronze sculpture from an Eastern Han grave. Two gold bowls and 22 silver ingots are especially rare among the artifacts excavated. The Western Xia (1038-1227) was a regime co-existing with the Song Dynasty (960-1279) in northern China. The regime extended from present-day southern Inner Mongolia to Qinghai. This area was inhabited by a mixture of Tibetan, Chinese, Turks and Mongols led by a formerly nomadic peoples, the Dangxiangs. The Dangxiangs were herdsmen related to the Qiang, an ancient tribe which inhabited western China. In 1038, they founded an empire to which they gave the dynastic name of Xia, establishing their capital at Xingqing (present-day Yinchuan in Ningxia).



The total weight of the gold bowls is 150 grammes while that of the 22 silver ingots is 35,955 grammes. These gold bowls and the silver bowls unearthed from the ruins of the Western Xia at Hengshan in Ningxia Hui Autonomous Region are exactly the same in shape. A careful examination will reveal that the workmanship of the gold bowls is a synthesis of casting, forging, welding, polishing and gold-plating. The motif on the upper rims and the bottoms of the bowls is meticulously carved, which reflects the high craftsmanship and culture of the Western Xia.

Of the 22 silver ingots, 17 pieces have inscriptions and seal marks of the Western Xia on the surface, indicating the weight, percentage of silver, time of engraving, name and status of the sealer, casting shop, name of the official examining and approving administration, etc. According to textual research, these silver ingots were part of the first-grade official articles. They were not mere property, but also royal gifts bestowed to high-ranking officials. It is believed that only those whose annual salary amounted to 2,000 measures of grain or more could possess them.

Wuwei (ancient Liangzhou Prefecture) was a town of strategic military importance and an essential trading post on the Silk Road. Long before the establishment of the Western Xia, the Dangxiangs in 1004 captured Liangzhou, then capital of Hexi (present-day Hexi Corridor in central Gansu) and stationed troops, stored grain and recruited soldiers here, taking great pains to build up the place. It is no surprise, therefore, that archaeologists have unearthed these treasures here.

Translated by K.V. Ku

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SIER-KNAL-PAKKET
TNT
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Gunpowder was invented in China
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Hainan: China's Largest Special Economic Zone

PHOTOS BY WANG MIAO
ARTICLE BY CHAO BIAN

Until the 1980s, Hainan, China's second largest island lying to the south of Guangdong Province, was by and large a forgotten backwater. Then in 1986, together with more renowned areas of Beijing, Xi'an, Guilin, Mount Huangshan, and the south central coastal cities of Suzhou, Hangzhou and Shanghai it was listed as one of the country's seven major tourist regions.

Hainan stands out for the varied tropical coastal scenery and adequate sunshine. Half of its coastline, which totals some 1,500 kilometres, is covered by sand. One fourth of Hainan is mountainous. Though the island does not enjoy a legacy of a splendid ancient culture compared with some other historical regions in China, nevertheless, the unique lifestyles of ethnic minorities such as the Lis and Miaos and cultural traditions carried over and left behind by a steady stream of exiled scholars and deposed officials from the Central Plains have given the island some very special sites of historical significance which still stand today. Most of the historical sites of interest are near Haikou, the main city and cultural and economic centre of the island.

In April 1988, the Province of Hainan was established incorporating Hainan Island and several island groups to its east and south. Emphasis has been put on developing the tourist industry in the island province. Recently over sixty hotels have been either newly constructed or renovated and several of them such as the Financial Mansion and Taihua Hotel have been classified as four-star hotels. Transportation facilities on the island have also been remarkably improved.

Simultaneously with attaining provincial status Hainan was declared a special economic zone, (S.E.Z.) the largest S.E.Z geographically in China. Since then, it has enjoyed a degree of flexibility and favourable policies. Its actual economic development up to now, however, leaves much to be desired. In September 1991, a letter of intent on developing the Yangpu Port on Hainan Island signed between China and a consortium represented by Kumagai Gumi (Hong Kong) Ltd. is a deal that can be described as a strong and timely infrastructural project to stimulate the economy of the island.

Hainan Island is richly endowed with beautiful scenery and resources to become a tourist resort. Places like the Dadong Sea, Luhuitou (Deer Looking Back), Tianya Haijiao (the Remotest Corner of the Earth) and Yalong Bay at Sanya in southern Hainan are all natural landscapes and beaches unique

The South China Tropical Plant College at Danxian attracts these playing children.

Vehicles, mostly bicycles, and pedestrians are sparse in the street in Wenchang in the northeastern part of the province. Quaint buildings and shops shown here are typical of South China.

to tropical zones. Despite the fact that there is a hot spring tourist village, facilities catering for tourists are indeed very few.

The Sanya Phoenix International Airport, located near the city of Sanya, originally due to open in October 1992 and rescheduled to begin service in June 1993, should be an impetus to the growth of the tourist industry. It has been reported that major Hong Kong investors have expressed interest in developing the Yalong Bay and one of the preconditions for participation in such a project is the opening of the airport. Deer Looking Back is another focus of the investors' attention. Projects of cooperative development under discussion right now include an aquarium, a China Folk Culture Village, a botanical garden, a coral museum and a Chinese version of Disneyland. In addition, inauguration of special tours such as diving at Coral Island, visits to nature reserves and mountaineering are under consideration to supplement development projects.

Yangpu, Danxian County

Yangpu is yet another place which has attracted Kumagai Gumi's attention. To understand its attraction more clearly, first we should get to know Danxian County within which Yangpu is located.

Situated in the northwestern part of Hainan Island and overlooking Beibu Bay, Danxian, the largest county in Hainan Province, covers an area of 3,265.18 square kilometres. It has typical tropical continental and island climate, with a great amount of rainfall in summer and autumn and dry weather in spring and winter. Actually it does not have much winter to speak of and is free from snow with an annual temperature averaging 23.2°C. It suffers less from typhoons compared with areas to the southeast and northeast of the island. Rich in aquatic resources, the county is dotted with 33 large and medium-size reservoirs. Among them, the Songtao Reservoir is the largest to be found on the island.

Its coastline curves along many bays for a total distance of 225 kilometres. Over 400 hectares of the shallower waters along the coast are now devoted to pisciculture including prawns, crabs, grouper, oyster, and others. The fishing waters at Beibu Bay are both fecund and expansive, yielding over 600 varieties of aquatic products such as mackerel, pomfret, cuttlefish, squid, grouper and shell fishes.

Extant tourist attractions include the South China Tropical Botanical Garden, the Lanyang Hot Springs and Egret Paradise. Resorts to be opened and developed range from Shahe Reservoir for a large tourist facility including a swimming area: the ancient site of White Horse Well featuring General Fu Bo Temple and Horse Well Natural Springs; Lumu Bay which offers natural waterfalls and virgin forests. In addition, there are underground caves.

Yangpu is a peninsula, 150 square kilometres in area, protruding from the west coast. It is sixty kilometres away from the county seat of Danxian. The Yangpu Development Office operates in the town of Ganchong, the most important town of Yangpu Port area. The town has a population of 14,000 who have for ages engaged mostly in fishing and primary aquatic produce processing.

The peninsula is embraced by the sea from three sides with a curving coastline of eighty kilometres. The water here is deep and the winds gentle. The bay does not accumulate silt or

Today Yangpu in Haikou City has many wharfs such as this one which can accommodate ships with displacement of over 10,000 tonnes (by Chen Dexiong).

The fast pace of development can be seen in the construction of new buildings in Yangpu as shown here five years ago.

sand, making it an ideal natural port. It offers enough room for wharfs of 26 berths accommodating ships above 10,000 tonnes and the largest berths can handle ships of 100,000 tonnes. Located in the heart of the Asia-Pacific economic rim and blessed with a key position on world sea transportation routes, there certainly is opportunity for Yangpu to become a major world cargo distribution centre.

The area that surrounds the peninsula happens to be rich in natural resources. Preliminary explorations have proved that its south and west are endowed with deposits of natural gas and oil. There are also abundant deposits of salt and titanium.

The Yancheng Cultural Hall sits atop a segment of an ancient city wall in the county seat of Lingshui in eastern Hainan.

Coconut processing in Wenchang, the largest centre of coconut cultivation and research science

The problem though is that up to now, the port facilities have not been fully used and the occupancy rate of the new Yangpu Bay Hotel is rather low. If there had not been work on new projects of the development plan in progress the Yangpu Port would appear a great waste.

Fruit Cultivation

In addition to resources for tourism and the Yangpu Development Projects, tropical agricultural produce is another major area of development in Hainan. Unit production of agricultural crops here, however, has been disappointingly low. A coconut tree, for instance, usually yields some twenty coconuts, far fewer than trees in other areas in the world of similar climate. A mere 14,000 hectares, out of a total of 100,000 hectares of suitable land, has been planted with coconut trees. The unit production of natural rubber, which is the most important tropical plant cultivated, is even smaller than the average national figure, except in plantations with some special cultivation or experimentation techniques.

Hainan has been endowed with some very good conditions to be a major player in the fruit industry. Mango, pineapple and many other varieties of fruit are produced here, many in great quantities. However, so far only natural coconut drink has been successfully launched commercially. On the surface it seems there is not enough effort made for producing natural fruit drinks and in fact, fruit processing factories are very few.

The South China Research Institute of Tropical Plant Science and South China Tropical Plant College have introduced purple granadilla from South America and now a tasty drink has been produced from the fruit, but the production is still confined within a workshop of the institutions with a work force of sixty to seventy people. Processing of purple granadilla has not become a successful industry. They have been unable to put into production or sell the patent rights for mass producing soft drinks such as purple granadilla juice, Luhui Kele and instant coffee which they have developed after much scientific research and experiment.

The Xinglong Farm for Returned Overseas Chinese, which was established during the 1950s and has been engaged in food processing for many years, also faces the same kind of problems. Their major difficulties are shortage of trained staff and funding. Xinglong coffee produced by the farm has made quite a reputation in China and is their most successful product. Yet after twenty years, the production scale still remains very small. Last year, only 146 tons of Xinglong Coffee was produced and the total production value was Rmb ¥2.42 million with a profit of Rmb ¥470,000. To date the highest annual production volume of this manually operated workshop has been but 200 tons of coffee.

The future development of Hainan poses many questions. What can be said for certain is that Hainan is abundant in tropical plant resources and offers ideal conditions which remain to be fully developed.

Translated by Huang Youyi

Some Business Facts and Figures

While mainly concentrating on developing its industry, Hainan has also advanced its agriculture and tourism sectors. Many foreign and Chinese domestic concerns alike have recently set up operations here to take advantage of more favourable business conditions found in a special economic zone. In 1991, the establishment of 470 foreign-funded enterprises and 535 domestic enterprises were approved, increases of 86.5 per cent and 34.8 per cent respectively over 1990. Light industry holds the dominant position in the economy, increasing output by 20.5 per cent during the first eight months of 1991. During the same period, Hainan attracted more than 672,000 domestic tourists and 196,000 overseas tourists, up 17.7 per cent and 66.6 per cent over 1990.

The province has 17 ports and 58 berths recently modernized with an annual handling capacity of 10.1 million tonnes, up more than one-third since 1988. There are two airports, with a third under construction expected to be completed in 1993. Haikou Airport is already the country's seventh largest. The more than 1,000 kilometres of highways in Hainan are generally twelve metres wide and asphalt covered. Hydroelectric facilities are expanding, and by 1995, the island expects to have a generating capacity of 1.95 million kilowatts.

West Lake Silk Parasols

An Elegant Souvenir

PHOTOS BY PENG ZHENGE TEXT BY GAO YE

One can appreciate the colour and fine detailed print which make these parasols cherished souvenirs. Scenes from Chinese paintings are also used as decoration on the parasol. Shown here are women of ancient times in outdoor activities.

Made of pure silk, bamboo and other wood, the West Lake silk parasol appears delicate, colourful and refined. It not only has some of West Lake's famous scenery printed on the silk, but some parasols are also decorated with flower embroidery and scenes from Chinese paintings. Inspired by the Japanese *kasa*, the West Lake silk parasol first was made in 1923 when some craftsmen in Du Jingsheng Silk Factory modified the *kasa* and added some local colour — prints of scenic spots from West Lake on the silk. West Lake is in the vicinity of Hangzhou, a city to the south of Shanghai. West Lake's picturesque landscape and historical sites attract tens of thousands of visitors annually.

During the first quarter century of its existence, the silk parasol steadily gained in popularity. In 1948, more than ten thousand parasols were sold to visitors, as the parasol became perhaps the best-known local souvenir. Production accelerated during the next decade, reaching a peak of sixty thousand in 1959. The expanded output was for the most part exported, largely to the Soviet Union, but some were also sold to Eastern European and Southeast Asian nations. Business declined during the 1960's. The parasol found an unlikely saviour in the person of U.S. President Nixon. During his first historic visit to China in 1972, when touring Hangzhou, the silk parasol once again captured the limelight. A silk parasol, representative of a locally manufactured product, was presented to Mr. Nixon.

Later the Open Door Policy, launched in 1978, had initiated the tourist industry in China. Droves of Westerners as well as Japanese tourists came to visit China. They proved to be good customers of traditional Chinese products, including the silk parasol. The product is now subject to the the peaks and valleys of market demand.

Speaking to Yu Yuefeng, a thirty-eight-year-old craftswoman in the Hangzhou West Lake Umbrella Factory, one can understand the present state of the industry. "Though I produce the silk parasol everyday, I, myself, do not want to use it. It is not practical," said Ms. Yu, the only one assigned to produce the silk parasol. There is a large element of truth in what she says. Modern ladies are no longer interested in this time-honoured legacy of tradition "since it is no longer fashionable", comments Ms. Yu. "The market is getting smaller. The factory has therefore lost interest in it, and my colleagues have all left the factory, except for me." What Ms. Yu says reveals as much about the results of experimenting with market forces which are the essence of reforms promoted recently in China as well as the parasol industry. Ms. Yu has been engaged in the job for ten years, and she used to be the parasol production group leader. Now she makes three parasols a day, which is her daily responsibility.

In fact, the parasol at present may be behind the times as far as the domestic market in China is concerned. Formerly Chinese ladies would frequently wear the *qipao*, the svelte long dress with the long slit along the lower half of the garment. The parasol proved an attractive match for the *qipao*. Now, however, girls are much more interested in a newer style of dressing, especially young girls who favour dressing in more casual attire, particularly jeans. Jeans and silk parasols are not a very compatible mix. Designers of parasols may not be able to overcome this fundamental incompatibility. But there is still a good market overseas, which should continue to increase as tourism revives in the 1990's.

Another facility which produces silk parasols is the Hangzhou Arts and Crafts Research Institute. A four member group there produces high quality silk parasols. The leader of the group, Ms. An Jingling, has been working in the field for twenty years, and her devotion to her work is evident. "I will continue to work here," said Ms. An, "since I cannot help but love fashioning parasols. Whenever I go to the big department store or the friendship store and see a parasol, I would compare the quality of that parasol with the ones that we produce. Every time without fail, I would feel proud of our worksmanship."

Ms. An almost waxes rhapsodic when telling of her experience when she tried her hand at other work. Soon after, she found herself back the institute. "I cannot leave it. It is my love." In fact, making silk parasols runs in her family; it is also her daughter's vocation as well. In the workshop, I found her daughter and some other young men doing the same work. On a workshop wall, there hung a picture of An's old master, Zhu Zhenfei, looking on intently.

Ironing the silk cover is one of the processes in parasol making.

Shenzhen's Hotel Industry in Rapid Development

ARTICLE BY LIU MU JUN, YU JIA ZHEN & LI GUAN LI

The bright spacious lobby of the Shenzhen Bay Hotel (by Chan Yat Nin)

Prior to the year 1979, Shenzhen had only seven small guesthouses and a dozen simple and ill-equipped hotels. Since its designation as a Special Economic Zone in 1980, Shenzhen has received an influx of foreign capital which, with the joint effort of local parties, has led to a bountiful and rapid growth of its hotel industry.

Over 100 Medium and High Class Hotels

Currently 163 medium and high class hotels are already in operation in Shenzhen. Of this total 35 have already been classified as follows according to the international star rating system: one 5-star, three 4-star, twelve 3-star and the rest 2-star. These rated hotels combine to provide a total of 20,047 rooms and more than 42,000 beds. When the 319 non-rated guesthouses and hostels, as well as the dozens of luxurious hotels, are also counted, meaning an added 20,007 rooms and more than 22,000 beds, the figures are even more impressive.

Shenzhen's hotels are generally more modernized. Most are equipped with closed-circuit TV, stereo sound systems, personal safes and modern fire-alarm systems. All star-rated hotels have both Chinese and Western restaurants, recreation centres, dancing rooms, shopping arcades and beauty parlours. The better-equipped ones even have swimming pools, tennis courts, fitness centres, saunas, bowling centres, miniature golf courses and foreign exchange services. While luxurious guest rooms are abundant, a few of the hotels offer presidential suites for prestige clients and dignitaries.

Most Shenzhen hotels can offer a variety of services including translation, secretarial services, telex, cable, International Direct Dial Telephone, laundry, escort service, ticket purchase, room service and even day care. The general aim is to raise the hotel industry's competitiveness by providing patrons with the best possible convenience through comprehensive service.

The existing numbers of medium and high class hotels is already large for this medium-size city which two million call home. Yet this number is still growing bigger and the hotels which are under construction or in planning stages tend to be international class, most of which are rated four to five-stars. This phenomenon can perhaps be accounted for by Shenzhen's situation as th vanguard of China's economic reform an the fact that it is directly adjacent to Hor Kong.

An Eye for Garden Style

Many Shenzhen hotels are designe built and decorated with unique characte Their various styles would perhaps requi the expertise of architects to give an a curate assessment. For instance, to whic category would one classify the nine-store Nan Hai Hotel? Its entire structure is s against a lush hilly backdrop and gradual "slides" towards the sea, thus forming grand "half-pagoda". Its spacious outdo garden together with the turquoise sea spe comfort for the eye and the soul. The wat curtain at the main entrance is but an adde touch of style. Managed by Miramar Inte national Hotel Management (Hong Kon Limited, the Nan Hai Hotel is Shenzhen only five-star hotel. Its facilities, decor an services are therefore naturally up to five-st standards.

The architecture of the four-star Sher zhen Bay Hotel is primarily European cont nental. Its design stresses breadth rather th height. Its vermilion outer walls give an air dignity and antiquity.

Though its main structure is not extr ordinary the Sunshine Hotel counts on i spacious lawn and rainbow fountain for i distinctive character. The huge lobby is do ted by large-scale Italian sculpture and suc outward beauty is matched by the luxury the hotel's various facilities. On the othe hand the Century Plaza Hotel relies on i locomotive-shaped architecture to stand ou from the crowd.

Garden style ambience has long bee pursued by designers of many Shenzhe hotels. Some, bound by space limitation are unable to provide gardens but man already have outstanding achievements. Fo instance, at the Shenzhen International Ho tel, the Bamboo Garden Hotel, the Hone Lake Country Club and the Silver Lake Re sort Hotel, patrons could well enjoy a le surely stroll in southern Chinese styl gardens filled with small bridges, runnin streams and pavilions surrounded by cur ousity inspiring plants.

The East Lake Hotel, set on the edge the Shenzhen Reservoir is perhaps the mos nowned for its garden style elegance. Its eatly laidout terraces, waterside pavilions, y ponds and flower beds have already rned it a reputation for resembling the mous West Lake and Suzhou Gardens. The ist Lake Hotel's design is both a hotel set ithin a garden and a garden in a hotel. It not at all surprising that the National First ize for Garden Environment Design was varded to East Lake Hotel.

Well-Chosen Settings

Most of Shenzhen's hotels are located in e bustling commercial district of Luohu d the majority of these is concentrated in e district centre. Among them are the olden Lustre Hotel, the Sun Shine Hotel, e Century Plaza Hotel, the Shenzhen ternational Hotel, the Guangdong Hotel, e Fu Lin Hotel and the brand new Yuan ong Hotel. Inclusive of small to medium ze hotels, the total number here well exeeds a hundred. In the so-called Golden rea, hotels stand within minutes walking istance from each other.

Hotels located in central Shenzhen benfit from the area's heavy thoroughfare of edestrians and shoppers. Yet the major dvantage lies in the proximity to the henzhen Railway Station and the customs heckpoint. Hotels like the Fu Lin, Overseas hinese, Century Plaza and Asia are partiularly close to the border; they can be eached within ten minutes' walking disance by passengers arriving from Guanghou by rail and those exiting or entering ia the Shenzhen-Luohu Checkpoint. As a onsequence, hotels located in Luohu Disrict usually enjoy a higher rate of occuancy.

This is not to say that hotels further away rom the centre do not have any edge. As a matter of fact, these hotels usually attract customers by their reputation for service. For nstance, the four-star Hotel Oriental Regent s known for its first class facilities and services. Its fame is even higher after having hosted Singapore's former Prime Minister Lee Kuan Yew, and Indonesian President Suharto.

Situated in the Shenzhen Reservoir resort area, the East Lake Hotel attracts patrons by its scenic setting as well as its amenities. The Silver Lake Resort Hotel proposes an ideal destination for relaxation in the tranquil embrace of lush mountains. The Five-Star Nan Hai Hotel offers a panoramic view of Shekou Harbour and convenience for passengers entering and leaving the Shekou Industrial Zone and its port. The Xiaomeisha Beach Recreation Centre appeals with its beautiful beach. The Honey Lake Country Club is known for its large recreation area filled with modern amusements like the China Entertainment City. This resort is the nearest of its kind, only nine kilometres to downtown Shenzhen and therefore has a higher occupancy rate. On the other hand, the Xili Lake Holiday Village, though more than twenty kilometres away from the centre, attracts customers with its scenic setting and its nearby safari park to be inaugurated next spring.

Geographically hemmed between Shenzhen and Shekou, the Shenzhen Bay Hotel has enjoyed enormous success during the past few years. In the coastal areas to its side and at its back were built the "Splendid China" miniature world where "one could tour all of China in a single day" and the "China Folk Culture Villages" where "one could see the customs and culture of all Chinese minority nationalities within a single locality", according to promotional literature. The variety of various scenic spots, national architecture, arts and crafts, culture and customs to be found and seen in these two places could be tabbed as the world's greatest and people flock in like tides everyday. The Shenzhen Bay Hotel has already reaped much benefit from these two recreation centres and is expecting much more when the "Window of the World", a similar miniature world including the various famous sites and relics of the world, opens up in its vicinity in the near future.

Special Attention to Food and Beverages

Given the case when their quality of facilities and degree of luxury are similar, some Shenzhen hotels resort to the food and beverages they serve in order to attract gourmets. Their chefs would gather recipes and offer dishes from the world's various cuisines and make sure that those who could afford the price can taste whatever they fancy. Available to the gourmets are precious and rare food from both the mountain and the sea and banquets which cost more than Rmb ¥10,000 are not unusual. Many hotels also offer live piano or background music as accompaniment. No wonder there already is the saying that "to truly dine, one must be in Shenzhen".

Currently a-la-mode is the Chaozhou cuisine. Hotel Oriental Regent has a Carina Chaozhou Restaurant and the Sunshine Hotel has a Chiuchow Garden Restaurant. Both can simultaneously serve 1,200 persons and have the reputation of being Shenzhen's most frequented restaurants. The Fu Lin, Shenzhen Bay, Century Plaza and Guangdong, however, serve authentic Cantonese dishes.

Shenzhen's first vegetarian restaurant is run by the Da Du Hotel. For Yunnan cuisine one could visit the Golden Lustre Hotel's "Dai Bamboo Hut" to savour the famous hot-pot chicken and Guoqiao vermicelli. To summarize, Shenzhen could offer satisfaction to those who care to explore cuisines of each and every Chinese region, ranging from the remote northern provinces of Heilongjiang and Jilin to the southern borders of Yunnan and Guangxi, including of course famous dishes from Sichuan, Shandong and Shaanxi.

All star-rated hotels are equipped with a Chinese and a Western restaurant. Of these the best delicatessen comes from the bakeries of the Nan Hai Hotel, the Shenzhen Bay Hotel, the Fu Lin Hotel and the Sunshine Hotel. The buffet meals they offer are also not to be missed.

The Guangdong, Century Plaza and Sunshine Hotels also serve Japanese dishes prepared by Japanese chefs. The Fu Lin Hotel has a Yong Shun Grill offering European style grill dishes. Shang Lin Yuan Hotel's Korean barbecue restaurant is loved by many. There are also other cuisines like Thai and Italian, just to mention a few from the wide array of choices available. **Translated by Chapman Lee**

One of Nan Hai Hotel's seven conference rooms

Major Hotels in Shenzhen & Hainan

Shenzhen, Guangdong

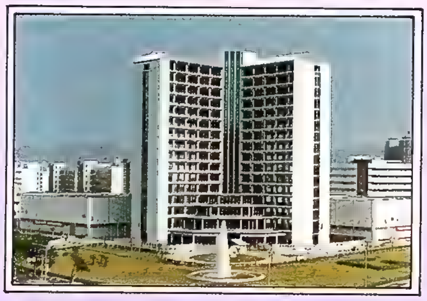
Al-Barrok Hotel
華龍大酒店
26 Dong Men Rd, Shenzhen 518001
Tel: 227910

Bamboo Garden Hotel
竹園賓館
29 Dong Men North Rd, Shenzhen 518003
Tel: 533138 Telex: 420390 DGH CN Fax: 534835
190 rooms
Facilities: Business centre, karaoke, sauna, Chinese and Western restaurants, bowling, shopping arcade, disco, beauty-salon, billiard

Century Plaza Hotel
新都酒店
1 Chun Feng Rd, Shenzhen 518001
Tel: 220888 Telex: 420382 CPHTL CN Fax: 234060
428 rooms
Facilities: Swimming pool, Chinese and Western restaurants, health club, beauty parlour, coffee shop, tennis court, business centre

City Hotel
名都酒店
Block B Foreign Trade Bldg, 2 Wen Jin Rd, Shenzhen 518001
Tel: 257000 Fax: 222765
300 rooms
Facilities: Chinese and Western restaurants, disco, business centre, bar

Continental Hotel Shenzhen
深圳洲際酒店



Shang Bu North Rd, Shenzhen 518029
Tel: 263838 Telex: 420268 CSIEC CN Fax: 263753
GM: Joachim Triebel
Soft opening in early January 1992
221 rooms Rates: Standard US$77, deluxe US$90, suite US$115/128, executive US$192, presidential US$640
Located close to Shenzhen Stadium, 40 min from the airport and 15 min from the railway station
Taxi fare to/from airport: HK$150
Facilities: Nightclub, convention centre, shopping arcade, laundry and valet, car rental, beauty parlour, VIP clubs, sauna, karaoke, restaurants, bank

Friendship Hotel
友誼酒店
7/F3, Jia Bin Rd, Shenzhen 518001
Tel: 238280 Telex: 420456 SZFCO CN Fax: 238271

Golden Lustre Hotel
金碧酒店
59 Chun Feng Rd, Wen Jin Du, Shenzhen 518001
GM: Ma Cheng
Opened 28 August 1988
Tel: 252640 221160 Telex: 420517 GLHCA CN Fax: 255639
361 rooms incl. 29 suites Rates: Standard HK$450, special rate HK$315
Located in the city centre, 36 km from the airport and 5 min from the railway station
Facilities: Business centre, nightclub, karaoke, swimming pool, garden

Guangdong Hotel
粵海酒店
Shen Nan East Rd, Shenzhen 518001
Tel: 228339 Telex: 420511 GDSZC CN Fax: 234560

Guangxin Hotel
廣信酒店
East Block, International Commercial Bldg, Renmin South Rd, Shenzhen 518001
Tel: 238945 Fax: 255849
GM: Ye Kunhui
Opened 1 October 1984
195 rooms Rates: US$26-50
Located in city centre, 40 km from the airport and 1 km from the railway station
Facilities: Business services, ticket reservation, restaurant

Honey Lake Country Club
香蜜湖度假村
Xiduan, Shennan Street, Shenzhen 518034
Tel: 745061 Fax: 745045
220 rooms
Facilities: Chinese and Western restaurant, disco, sauna, shops

Jinhu Hotel
錦湖賓館
Jinhu Bldg, 2 Hu Bei Rd, Shenzhen 518001
Tel: 253711 Fax: 252350
GM: Ye Jiefan
Opened 28 December 1988
113 rooms Rates: US$18
Facilities: Chinese and Western restaurants, business services

Li Jiang Chun Hotel
漓江春賓館
54 Chun Feng Rd, Shenzhen 518002
Tel: 235898 Telex: 420360 Fax: 235541
GM: Mo Fusheng
Opened 6 October 1987
200 rooms Rate: US$24
Located in city centre, 30 km from the airport and 0.5 km from the railway station
Taxi fare to/from airport: Rmb ¥35
Facilities: Chinese restaurant, coffee shop, disco, karaoke bar, business centre, hair salon

Lian Da Hotel
聯達酒店
8 East side of Orchard, Gui Yuan Rd, Shenzhen 518001
Tel: 237849 Fax: 246155

Luo Hu Hotel
羅湖大酒店
3 Nan Hu Rd, Shenzhen 518001
Tel: 252938 Fax: 254184

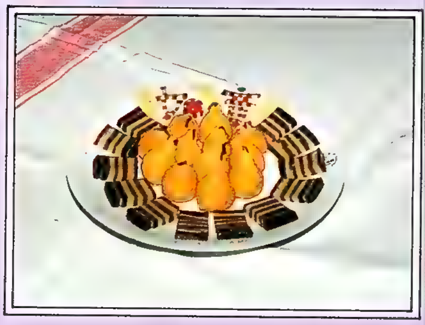
Nan Hai Hotel
南海酒店

Shekou Industrial Zone, Shenzhen 518067
Tel: 692888 Telex: 420879 NHHTL CN Fax: 692440
GM: Albert B.C. Young
Opened 26 March 1986
396 rooms Rates: Double US$65-116, suite US$154-1052
Situated by the Shekou passenger pier, 30 km from both the airport and the railway station
Taxi fare to/from airport: HK$130
Facilities: Business facilities incl. seven conference rooms, Chinese and Western restaurants, coffee shop, bar, disco, karaoke, swimming pool, tennis court, mini-golf, suntanner, beauty salon, sauna, shopping arcade, billiard, bakery

Nan Yuan Hotel
南園賓館
19 Nan Yuan Rd, Shang Bu District, Shenzhen 518031
Tel: 240557

Hotel Oriental Regent
晶都酒店
Shen Nan Middle Rd, Financial Centre Bldg, Shenzhen
Tel: 247000 Telex: 420474 OREGE CN 518001
Fax: 247290
GM: Ying Fu
400 rooms and suites
Facilities: Business centre, gym, swimming pool, tennis court, disco, karaoke, Chinese restaurants, food street, coffee shop, conference rooms, beauty parlour

Pacific Ocean Hotel
太平洋酒店



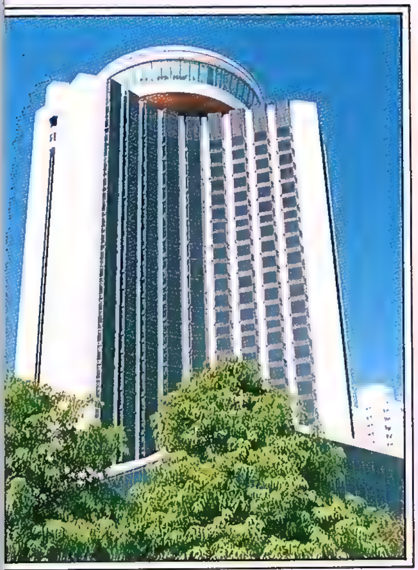
Machinery Bldg, Huaqiang South Rd, Shangbu, Shenzhen 518031
Tel: 366880 Fax: 365118
GM: Chen Liyun
Opened July 1989
96 rooms Rates: Rmb ¥80-180
Located 15 min (by car) from the railway station
Facilites: Chinese restaurant, karaoke/disco

Sea Hill Hotel
海山賓館
12 Shayan Rd, Shatoujiao, Shenzhen 518080
Tel: 550669 550300

M: Zhang Konghui
ened September 1985
rooms Rate: FEC ¥150
cated about 30 min (by car) from the railway station
cilities: Restaurant, bar, coffee shop, games room

ang Lin Yuan Hotel
林苑酒店
a Gua Rd 2, Shenzhen 518029
l: 262082 Telex: 420422 SLYN CN Fax: 263161
cilities: Chinese and Western restaurants, disco, billiards, shopping arcade

angri-La Hotel Shenzhen, China
圳香格里拉大酒店



ast Side, Railway Station, Jianshe Rd, Shenzhen 518001
re-opening Office)
3/F Bank of China Bldg, 1 Garden Rd, Central, Hong Kong
el: 8200300 Fax: 8775011
M: David Barrington
pening Autumn 1992
53 rooms incl. 29 suites, 43 Horizon Floor rooms and 1 presidential room
oom rates to be confirmed
ocated 30 km/45 min by car from the airport and 5 min walk from the railway station
acilities: Business centre, restaurants incl. a revolving one, lounges, coffee shop, banquet and meeting rooms, health club, gym, swimming pool

henzhen Bay Hotel
圳灣大酒店

Overseas Chinese Town, Sha Ho, Shenzhen 518053
Tel: 770111 Telex: 420723 SBH CN Fax: 770139
GM: Chen Shi Hong
Opened 1 October 1985
308 rooms Rates: Standard US$58, superior US$62, deluxe US$72, duplex US$83, suite US$110, 212, 275
40% discount available as this issue goes to press
Located 12 km from the city centre, 23 km from the airport and 15 km from the railway station
Taxi fare to/from airport: HK$200
Facilities: Business centre, Chinese and Western restaurants, convention room, shopping centre, disco/karaoke, snooker table, tennis court, health centre, swimming pool, hair salon

Shenzhen International Hotel
雅園賓館
1 Dong Men North Rd, Shenzhen 518001
Tel: 529369 Telex: 420299 SIHTL CN Fax: 530702

Silver Lake Resort Hotel
深圳銀湖旅遊中心
Bijiashan, Yinhu Rd, Shenzhen 518026
Tel: 222827 Telex: 420280 SSLRH CN Fax: 242622
132 rooms and 32 suites Rates: Double FEC ¥210, suites FEC ¥600-900

Siumuisha Beach Recreation Centre
小梅沙海濱旅遊中心
Siumuisha, Yantian, Shenzhen 518083
Tel: 550000 Fax: 3277852
150 rooms
Facilities: Disco, billiards, tennis court, Chinese and Western restaurants, shops, sauna

Sunshine Hotel
陽光酒店
1 Jiabin Rd, Shenzhen 518001
Tel: 233888 Fax: 226719
GM: Alfred Chan
Opened 17 January 1991
309 rooms Rates: Double US$81/99, suite US$148/170/513
Located in city centre, 5 min from the railway station
Facilities: Business centre, conference room

Tai Zi Hotel
太子賓館
45 Tai Zi Rd, Shekou, Shenzhen 518067
Tel: 691561 Telex: 420849 STECD CN Fax: 692436
GM: Zhao Xun
Opened 18 October 1983
85 rooms Rate: US$30
Located 25 km from the railway station
Taxi fare to/from airport: HK$200
Facilities: Chinese restaurant, coffee shop, beauty parlour, conference room

Xin Qiao Hotel
新僑賓館
Xin Qiao Bldg, Overseas Chinese Town, Shenzhen 518053
Tel: 770777 771766 771022 Fax: 771022
73 rooms Rates: HK$180-330
Located near Shenzhen Bay Hotel
Facilities: Chinese restaurant, shop, bank, business services

Haikou, Hainan

Haikou Hotel
海口賓館
4 Haifu Rd, Haikou, Hainan 570003

Haikou Tower Hotel
泰華酒店
Binhai Road, Haikou, Hainan 570005
Tel: 73990, 73962

Nantian Hotel
南天大酒店
West Airport Rd, Haikou, Hainan 570003
Tel: 74888 Telex: 45053 NTHTL CN Fax: (0750)
GM: Liang Mingze
191 rooms and suites Rates: Single FEC ¥124, double FEC ¥185, suite FEC ¥280
Located 1 km from the airport and 2 km from the city centre

Overseas Chinese Hotel
海南華僑大廈
17 Datong Rd, Haikou, Hainan 570001

Qiongyuan Hotel
瓊苑賓館
Niulongpai Rd, Haifu Ave, Haikou, Hainan 570003

Seaview International Hotel
望海國際大酒店
6 Haixiu Rd, Haikou, Hainan 570005

Sanya, Hainan

Jinling Holiday Resort of Hainan Nanjing Cooperation
海南南京聯營金陵度假村
Luling Rd, Sanya, Hainan 572021
Tel: 74088 Fax: 74088
GM: Yu Yixian
147 rooms and suites Rates: Double FEC ¥120, suite FEC ¥300
Located 7 km from the airport and 2 km from the railway station

Luhuitou Guest House
三亞市鹿回頭賓館
Luhuitou, Sanya, Hainan 572000

Sanya Hotel
三亞賓館
2 Jiefang Rd, Sanya, Hainan 572000

Sanya International Hotel
三亞國際大酒店
Gangmen Rd, Sanya, Hainan 572000
Tel: 74041 Fax: 07605-32049
204 rooms and suites Rates: Single HK$268, double HK$320, triple HK$380, suite HK$650-850
Located 5 km from the airport and 2 km from the railway station

Tongshi, Hainan

Tongshi Holiday Resort
通什度假村
North Haiyu Rd, Tongshi, Hainan 572200

Tongshi Travel Villa
通什旅遊山莊
West Hebei Rd, Suburban Area, Tongshi, Hainan 572200

Wuzhishan Guest House
五指山賓館
Aimin Rd, Tongshi, Hainan 572200

THINGS
CHINESE

Tending Mushrooms in the Mountains

PHOTOS & TEXT BY REN JING

The huts where the mushroom growers live are usually nestled deep in the mountainous forests.

Living away from their home in Zhejiang and up in the mountains in northeastern Jiangxi, these mushroom growers have to provide for themselves. They raise their own vegetables and hunt wild birds and small animals for meat. The hunting also serves to eliminate natural enemies of the mushrooms.

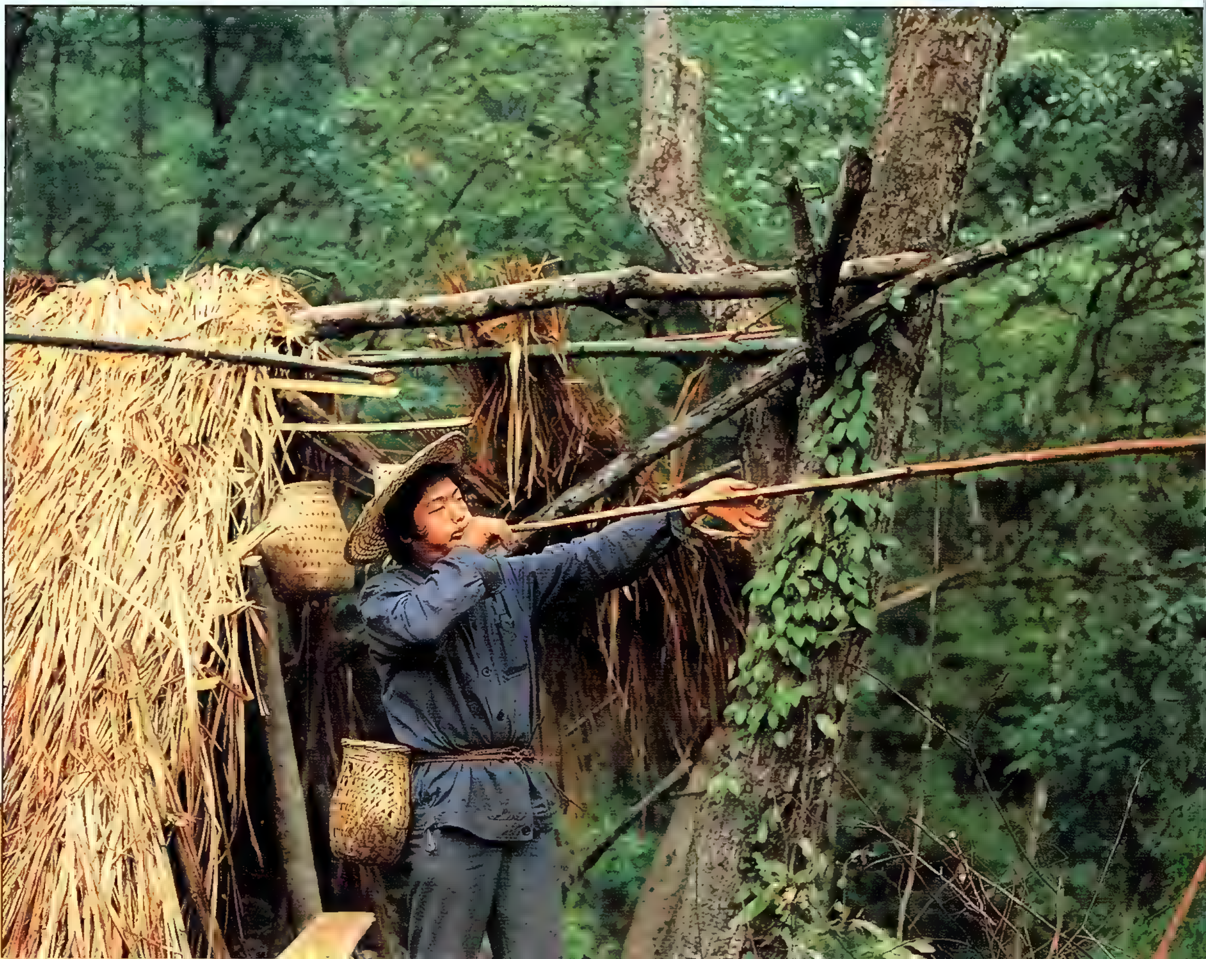
One of China's best edible mushrooms is the *xianggu* fungus *Lentinus edodes* (*xianggu* literally means fragrant mushroom), which is also known as the winter mushroom. It has been praised in books dating as early as *The Spring and Autumn Annals,* a brief chronological record compiled by official historians of the State of Lu around 239 B.C. about the early Eastern Zhou period, and medical treatises written by the Ming medicine scientist Li Shizhen (1518-1593).

Nourished by dead trees and plants such as the Chinese sweet gum, evergreen chinquapin, oak, chestnut and wild lacquer tree, the *xianggu* mushroom normally begins to sprout during the period from the end of the year to early April. High temperatures are detrimental to its development. There have been cultivation efforts underway in China since ancient times which have now evolved into fully controlled cultivation.

It is mainly produced in the mountainous forests in Zhejiang, Fujian, Jiangxi and Anhui. The three counties of Longquan, Qingyuan and Jingning in southwestern Zhejiang have the longest histor of producing the fungus. Today, howeve the *xianggu* mushroom growers of thes counties have to carry out their busines elsewhere. While the fungus grows best i broadleaf forests, in recent years, though trees of other families like the pine, Chin fir and cypress are predominant in thes three counties. The mushroom growers c these places have to pack their thing after the autumn harvest every year an travel southward to Jiangxi, Fujian an even much further west to Yunnan, Gui zhou and Sichuan to work for their living They will not return home until aroun early April of the following year.

I was in the mountainous Yaoli Villag of Jingdezhen in northeastern Jiangxi du ing the *xianggu* harvest season. Ther were mushroom growers from Zhejiang' Longquan area living there in mud-walle straw-roofed houses which they called th "mushroom huts". A vegetable garde stood by the hut, and game animals suc as pheasants, bamboo partridges an squirrels, which were killed by the growers, hung beneath the eaves. By killin these wild animals, the growers elimi

This mushroom grower in the mountains near Jingdezhen is now acting as a watch guard and has to blow this pipe horn at intervals to guide the growers who have gone deep into the mountains. The long, slim, hollow stick is also used in starting a fire.



fter picking the xianggu mushrooms are then dried over coal fire.

A trap is being set up to catch field-voles. Their meat is considered by these mushroom growers residing in Jiangxi to be delicious. They offer field-vole meat to guests as well as preserve some dried meat to bring home to their families.

ated the natural enemies of their mushooms as well as provided themselves with meat.

There so-called "mushroom huts" were imple but they served a lot of purposes. The growers not only lived and ate here, but also baked their mushrooms here. I quite enjoyed it when they were baking newly-picked mushrooms over a coal fire, as a refreshing fragrance filled up the hut.

Dubbed the "*xianggu* men" by the local people, these growers from Zhejiang had to build their own huts as well as every piece of furniture in the huts, and the bamboo case and plate used for baking their mushrooms. They had to hunt for meat and grow their own vegetables. They had to cook for themselves, mend their own clothes and make all the tools needed for hunting like clamps, rope loops and nets.

It was quite easy to lose one's way in the mountains, and if one was careless, maybe one's life as well. There was a place called the "valley of death" by the local people who said that whoever went in there would simply disappear. Also, the area where these growers lived were full of traps for animals. All of these facts combined was probably the reason that gave the local people living in the areas around the mountains the impression that the *xianggu* men possessed extraordinary physical ability and could even employ witchcraft. The truth of the matter was that these mushroom growers were very agile climbing trees. I had the opportunity to see one climb up a tree over thirty metres tall. He put his left hand around the trunk, and, with his right hand stuck the curved end of a sharp knife into the trunk and using the knife as a sort of lever, he pulled himself up. He pulled the knife out and repeated the action in swift succession and soon he was up at the top.

They had also set up a "watch hut". If there were growers going deeper into the forest, someone would keep watch and at internals blew a self-made stick horn fashioned from long, slim branches. The loud, clear sound reverberated throughout the thick forest, marking out the location of the headquaters. The stick horn could also be used as a bellows to aid in starting a fire.

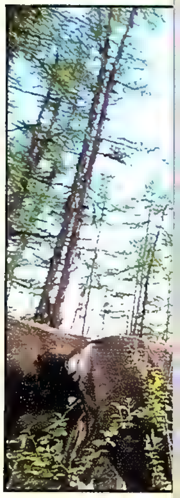
Their most interesting skill was "knife-cutting", said to have originated during the northern Song Dynasty (1127-1279). A villager called Wu Sangong in Qingyuan of Zhejiang discovered that mushrooms grew in greater profusion in knife cut scars on trees. To take full advantage of this he invented the "knife-cutting" cultivation method. Thereafter Wu was regarded as a mushroom god by later generations and a temple devoted to him was built on Mount Zhushan in Qingyuan. Every year around August mushroom growers would go to this temple to pay their respects. The "knife-cutting" method, meanwhile, has been kept confidential among every mushroom growing family and is passed down exclusively to the male descendants of the family.

This dead tree trunk is in its first season of nourishing mushrooms and the yield, which the grower is harvesting, is excellent.

Grasslands anc Forests in Inner Mongoli

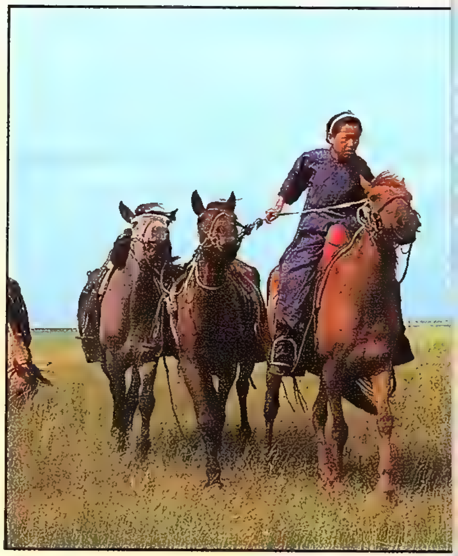
RICH JONE

Young Mongolian horsemen dressed in traditional robes, modelled on originals from the Genghis Khan era, pose at the Nadam Fair in Hohhot.



A young girl, an expert horsewoman on the Hulun Buir grassland, just outside Hailar.

On the grasslands children as young as five learn to ride and by the age of ten are capable of riding bare-back.



The train chugs deliberately along the endless expanse of open ground. The land is an incongruous mixture of rolling sand dunes interlaced with miniscule patches of cultivated land. The relentless Gobi Desert seems intent on swallowing up these small spots of green which provide sustinance for the natives.

I am in China's Inner Mongolian Autonomous Region, easily one of the largest administrative regions stretching from longitudes 96°E to 126°E, equalling the longitude difference from India to Korea. The Mongol people traditionally lived in grasslands which lay beyond the Great Wall and the Gobi Desert. They endured a rough life as sheep herders and horse and camel breeders, moving with the seasons in search of fresh pastures, living in round tents made of animal hides called yurts.

Myself and a journalist friend, Ralph Johnston, travelled the length of the region for more than a month, intent on observing the variation in peoples and geography. We proceeded northeastward from Chifeng to Hailar. The rolling sand dunes and dry river beds we first encounter give way to fields of corn and giant bowing sunflowers. Peering from our sleeper the following morning our eyes are met with the warm pastel shades of the sun rising through the misty Hulun Buir grassland. The grassland is colossal, stretching from horizon to horizon, an empty windswept plain punctuated only with horses and cows and the occasional grotesquely shaped tree.

From Hailar we continue by bus and truck to the heart of the grassland known as the birthplace of the Mongols and also the birthplace of Genghis Khan. Earthen homes are dotted along the roadside, the occasional yurt is in evidence, but most have replaced the traditional hide covering for heavyduty canvas. As we get deeper into the grassland the transportation changes from motorcycle to horse, and heavy-duty riding boots are worn instead of conventional footwear. The villages lie desolate and exposed to harsh weather even in the height of summer. Long-robed Mongols scurry between houses. On the horizon a lone leather-faced shepherd keeps a careful eye on his flock of rugged sheep.

The Ewenki: Deer Raisers

At Hailar we board a train that will eventually take us to the pine forests of the north. We pass steam trains — "iron roosters" — ferrying massive cargos of logs, and pass endless timber yards, heaped with pine and silver birch logs. Our train crawls further north into the Greater Hinggan Mountains, the home of the Ewenki people, a nomadic tribe of hunter gatherers we hope to meet. We reach the end of the line at Mangui, a sprawling timber town a stones throw from Heliongjiang Province. With forests covering the terrain as far as the eye could see, we didn't feel that we were in Inner Mongolia.

From Mangui we make several excursions into the forest. Finally, with the help of our driver who turns out to be an expert tracker, we finally locate a small Ewenki settlement. Just two families have pitched their deerskin teepees on dry ground next to a small stream. Moss fires burn to repel the merciless mosquitoes.

Although initially wary of us, we soon make our peace with glass earrings and handfuls of plastic lighters and become guests of honour. Deer skins are spread out for us and we are cooked a delicious meal of quail stew. After lunch, Bugeleshi, the leader, invites us into the forest to track down his deer herd, but soon sends us

The yurt, referred to in ancient records as the "vault of heaven", is of two types: the Wurguger which is moveable and the Tuogurekgur which is fixed. This is the latter, housing a family of five on the Hulun Buir grassland.

One of the deer belonging to the nomadic Ewenki. The animals are tame, roaming freely throughout the forest returning to the camp regularly where they receive great care and attention. They are raised chiefly for their antlers which are used in traditional Chinese medicines.

back, amazed at the noise we make and general lack of stealth. Later, while sitting around the fire drinking cups of bitter tea, we hear the distant jangling of bells, and see a hundred strong deer herd making directly for the camp, followed by a beaming Bugeleshi. They are a stunning sight, roaming freely among the pines. The deer are actually David's deer. Ewenki women call the deer by name and feed them dumpling rice from their hands. Bugeleshi lovingly coats infected antler stumps with ash to deter the flies. The deer are the possessions of the Ewenki. As the light softens and the sun begins to sink behind the pines, the deer wander back into the depths of the forest. We bid a fond farewell, anticipating the final part of the trip – the Nadam Fair at Hohhot.

Nadam Fair on the Grassland

Nadam is a traditional Mongolian fair held during August. The fair is an elaborate celebration lasting for five days. It is usually held on one of the grasslands. The primary venue is the huge stadium on the edge of the capital. During the opening ceremonies, we are treated to choreographed dances and horse parades involving hundreds of people and riders. Later, some daredevil riders balance faultlessly on their heads while riding at great speed; others simply stand barefoot on the horses' backs while galloping past the spectators.

Later we are treated to more magnificent displays of horsemanship. Ten year old boys gallop around the track, bareback, in hot pursuit of the race leader, an eight-year-old girl. Horse racing is one of the three "Games of Men" that are at the fair and the most exciting. The others are wrestling and the much less traditional archery.

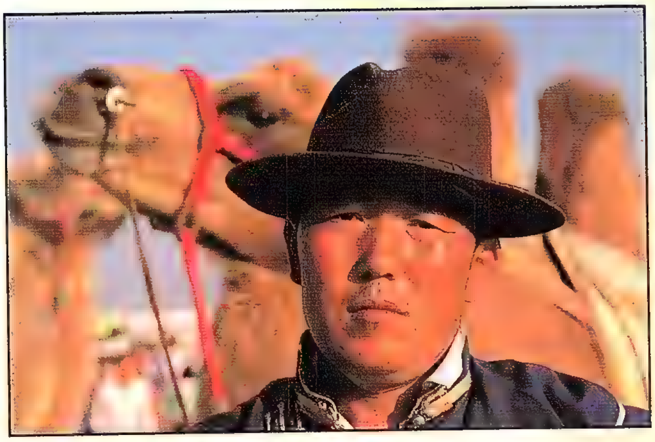
In front of the mosaic domes of the stadium, a single loss elimination wrestling tournament runs continuously. The 250 Mongolian giants are clad in studded leather jackets, brightly embroidered pants, and big black boots. They grapple in the dust, their arms locked tightly together waiting for the opponent's concentration to slip before tossing him to the ground in a cloud of dust. The proud winner then performs the victorious "eagle dance", flapping his arms and rising his knees up to his chin. In fact, they are competing for the honour of becoming "Eagle" or wrestling champion.

In Mongolian, Nadam means "amusement" or "games". Camel racing is the most amusing event; the double-humped Bactrians race around the track, with mounts dressed in colourful robes, reminiscent of the ancient Mongolia of Genghis Khan. Frothing at the mouth, these ungainly creatures race over 1,000 and 5,000 metres, leaving both beast and jockey exhausted.

By the end of the five day period although having been utterly entertained we could not help feeling that some of the free and bold spirit characteristic of the Mongols has been abandoned for pomp and ceremony in an attempt to attract tourists.

We leave Hohhot exactly a month after our arrival. Soon the relentless Gobi and neverending plains are gradually replaced by the ubiquitous paddy fields as we near Beijing. And Bugeleshi's deer's in the deep dark forests of the north are but a distant memory.

A camel racer and his valuable Bactrian at the Nadam Fair



Wrestlers locked in battle at the Nadam Fair at Hohhot. Wrestling is the biggest and oldest event at the fair, carried out each day in the scorching midday sun.

We were in Inner Mongolia during August last year. The Nadam Fair was between August 15 and 20. The venue for this year's fair has not yet been set, but the likely location will be on the grasslands. Contact CTS in Hohhot for more information.

Shengze: Past and Present Silk Centre

An old Chinese steelyard used for scaling silk and silk products from a yarn factory in Shengze named Loong Chung Chun Filature (by Er Dongqiang).

The town of Shengze in Wujiang County, Jiangsu Province, together with Hangzhou and Huzhou of Zhejiang Province, are the three major silk producers in China.

To explore the relics and historical sites of silk, we started from the Temple of the Ancestors of Sericulture. A double-eaved gate tower built of carved bricks, walls which extend like the Chinese character "八", an open yard paved with stone slabs and a solid dock — these make up this temple's layout. The temple was constructed in 1840 during the Qing Dynasty. In ancient Chinese manuscripts, the credits of inventing silkworm-breeding goes to Leizu, the wife of the legendary Emperor Huangdi. She is worshipped as the Silkworm Goddess. This temple was built in honour of her, so it is also known as the Leizu Temple. About a hundred metres south of the temple is the Xibaiyang River. Vessels loaded with silks used to ply the waters of this broad river during Shengze's heyday.

In a yarn workshop of a modern silk factory in Shengze (by Er Dongqiang)

Every year at Grain Full, the 8th solar term by the lunar calendar, peasants from the neighbouring countryside pour into the temple to worship and watch theatrical performances. They burn joss sticks and candles to pay tributes to Leizu who has brought happiness to the people by providing a successful harvest.

During the Ming and Qing Dynasties, there were many silk workshops in Shengze run by individual families with manual labour. In *Stories to Awaken Men* written by Feng Menglong of the Ming Dynasty, there is a story about a couple in Shengze. They started from a single loom and through hard work, became the owner of a handicraft workshop with dozens of looms. Shengze was best known for its silk industry. At that time, silk shops lined the streets one after the other. Among the town's so-called "72 and half lanes", many were studded with silk shops. At close inspection we can still detect the remains of the narrow silk streets named Shop Lane No. 1, Shop Lane No. 2 and Garden Street.

It is said that silks produced by Shengze and its neighbouring areas sold well in China and abroad. Merchants from various parts of the country, silk workers and farmers from rural areas came to Shengze to trade in raw materials and in silks alike. To facilitate their own interests businessmen from other parts of the country built their own guild halls. Walking westward for two or three hundred metres from the temple we came to Xie Street where we found the Jidong Guild Hall which was built during the Qing Dynasty. It is now a historical site under county protection. The entrance has a luxurious brick gate tower which is often found in the houses of rich families south of the Yangtse and numerous rooms with big beams and tall pillars.

Components of Shengze's Success

The popularity of Shengze silks is attributed to their top-rade raw material—the Hu silk which has become world-renowned for its quality. Hu silk is originally called Jili or Qili silk, after a location. Jili is a small village on the shore of Lake Taihu, located between Nanxun of Huzhou City, Zhejiang Province and Shengze. It became famous for its fine-quality silk during the Yuan (1271-1368) and Ming (1368-1644) Dynasties.

According to written records, apart from the mild climate and fine mulberry trees, good quality water is an important factor contributing to the excellent quality of Hu silk. In addition, Jili is known for its silk-reeling technique. The silk spun by the silkworms are generally slender at both ends and thick in the middle. The reeled silk calls for evenness, no mended broken ends and tight joining of the silk from different cocoons. Hu silk thread is valued for being consistently slender and round and tightly bound.

Having visited the ancient temples and stone bridges and the remaining old alleys and streets, we could truly appreciate the town's past glory. What we saw of today's industry was the 13-storey Mansion of the East — the big Dongfang Silk Market and the numerous factories and shops. They reminded us of the fact that one-fifth of the silks that China exports each year are still produced in this old centre of sericulture. The town of Shengze has metamorphosed into a modern city.

Translated by Anne Yan

Shengze Sericulture Traditional Customs

As we mention in a previous article, Shengze has been renowned as the centre of the silk industry for hundreds of years. During the course of sericulture's evolution, there have developed a number of interesting silkworm raising related customs and traditions.

In the eyes of Shengze forebears, the silkworm is not only an insect but a source of livelihood and an object of mystery. From newly hatched larva to mature moth the silkworm increases its body weight 10,000 times. The larva spins a silk thread almost 1,500 metres long.

Worshipping Gods of Sericulture

From hatching to the pupa cocoon stage the silkworm transforms itself into fabric which provides beauty to the garments of men and women almost everywhere in the world. The feeding of silkworms with mulberry leaves is the chief occupation of the people of Shengze. Money brought in from silkworm raising, starting in spring, is enough to provide expenses for the entire farming family for half a year. Shengze natives obviously attach great importance to sericulture. The worship of a god of sericulture is thus natural to them as they pray piously for a bumper harvest.

The name and image of the particular deity vary a great deal even in an area as small as some five kilometres in distance in Shengze. In 1827 the Temple of Ancestors of Sericulture was first erected with funds donated by the Shengze Silk Guild. In the main temple hall stand Xuanyuan, Shennong and Leizu, wife of the legendary Yellow Emperor, who is credited with having invented silkworm raising and sericulture in China. The three are worshipped by silkworm raisers as orthodox gods of sericulture. In Buddhist temples in villages across the township, however, silkworm deities of various descriptions are also enshrined in side temples next to the main small village temple or simply next to the principal god, whoever he may be. A silkworm god is enshrined in niches in the wall inside the dwellings of richer farmers. But the god assumes different appearances. In the southern area bordering Jiaxing, Zhejiang Province the Asvaghosa Buddha on horseback with a plate of cocoons is revered as a silkworm god. In grocery stores and shops selling candles and joss sticks in Shengze a woodblock silkworm god printed on a strip of red paper is on sale to enable buyers to take the god into their homes.

Prior to the cultivation of silkworms each year the farmers usually bring offerings to the temple of a silkworm god or before the icon in their homes and pray to the god for a bumper harvest. In former years offerings were made during each stage of silkworm raising from hatching to reeling. The ceremony now only has two offertories on a reduced scale. In the first silkworm larvae are placed on the altar, on the day when larvae are initially hatched. This usually takes place around the Tomb Sweeping Festival called Qingming (usually falls on April 5), when the Chinese visit the graves of their dead. The second ceremonial presentation is made at the time the cocoons are gathered or when the silkworms have finished spinning. The silkworm eggs or the raw silk are presented to the god. This is known as the Thanksgiving Offering, when the god is being thanked for having helped obtain a good harvest. Should silkworms become subject to disease of one sort or another, offerings are made by the farmers, who would first pray to the god and then draw divination sticks at the temple to find out the answer to their prayer, i.e., whether the silkworms would be cured of their disease.

The Ladies Pitch In

The fairer sex in Shengze ranging from small girls to women wear red paper flowers on coiled hair or hair that grow on their temples during the so-called "silkworm month" (third to fourth lunar month). This custom is known as wearing "silkworm flowers" and is intended to show piety to the silkworm god. Lovely and exquisitely designed flowers made of thin silk or velvet are on sale in shops and at trade fairs. Another custom adhered to by married women prescribes that they sleep alone on separate beds from their husbands for a month to stay "pure" and show their reverence to the god. After a short period the larva gains in size due to its prodigious appetite as well as the warm weather. The "fire pot" which has hitherto kept the room warm, is removed. The larva is then attached to a round object to spin silk thread. This round object is made of glutinous rice and, after cooking, can be eaten later on. It resembles a cocoon, which is one way of expressing thanks to the god, or so it is said.

Covering All Bases

Alongside offerings made to the various silkworm deities is the practice of using talimans to drive away evil which may fall on the silkworms engaged in emitting silk. The forebears of Shengze people had but little knowledge of science in the old days. They mistakenly believed that it was due to evil forces that silkworms became sick. In order to cure the diseases talismans were used, and are still used today, such as bows and arrows painted in limewash in front of the silkworm workshop. A mirror is sometimes hung on a doorway, designed to expose the identity of a devil should he dare to visit the silkworm workshop. A portrait of a door god is also hung on the door panel. When mulberry leaves are bought from other places, they are first beaten with a peach branch before being brought into the house to feed the silkworms. The Shengze people believe that the peach twig can drive away evil.

Eating Snail Meat

The Qingming Festival or the beginning of the silk cocoon season is marked by one of the more delectable forms of preventive hygiene-eating snail meat. The Shengze people believe that what causes disease in the silkworm is hidden in the shell of the snail. Should the snail meat be eaten and the shell thrown away – usually to the rooftop of the house, there would be no place left for the "germs" of the disease to "incubate", as it were. The disease is called Qingniang or "Green Woman". The eating of spiral shell snail meat during this time is somewhat different from the usual sucking motion by the mouth to get at the meat. Here, a needle is used to pull out the meat from the shell and then the meat is eaten. This practice is known as driving away the Qingniang.

Silkworm Flower Drum and Opera

In temples on the outskirts of Shengze elderly monks daily beat silkworm flower drums in the evening during the busy silkworm month. The rhythmic sound of the drum rising quickly to a high pitch and sinking low at a slower pace gives one the impression that the monks are reciting sutras in honour of silkworm gods. The beating of the drum acts as a spiritual reassurance to the people working late hours inside the workshops.

With the arrival of the Xiaoman or Grain Full (the eighth solar term, around May 21), when silkworm cultivation is completed, the Silk Guild in Shengze hires theatrical troupes to give performances to the public in celebration of the event. Three days are devoted to this purpose. Kunqu opera is usually staged on the first day, followed by Beijing opera on the second and third days. The second day is said to be the most important day. Famous actors and actresses are employed to sing the operas, which mostly feature themes of good luck.

Translated by He Fei

Historic Sites of Cosmopolitan Quanzhou

The traditional houses with red tile roofs in Chengwu, Quanzhou City, gradually give way to the grey granite residences resembling fortresses (by Yang Xiangxian).

As well as being a hometown to many overseas Chinese, an open city and an economic development zone along China's coast, Quanzhou is a historic cultural city, thanks to its terminus position of the Silk Road of the Sea.

Tourist attention is focused on many of the city's cultural relics built during the course of its long history as one of the world's major ports and trade centres.

Kaiyuan Monastery — A Major Chinese Buddhist Shrine

This monastery in Xijie (West Street), Quanzhou City, was first built in 686 during the Tang Dynasty. It takes up an area of 10 hectares, being the largest Buddhist shrine by the name of Kaiyuan extent today and one of the largest in China. The important buildings are all located in a middle axis. Its main hall is known as Purple Cloud Hall, which is the chief structure of the complex, with 100 columns. It was designed in accordance with palace architecture, and on a palatial scale.

In the centre of the main hall stand the Five Buddhas. There are 24 deva-musicians in the *dougong* bracket set symbolizing the 24 seasons of the traditional lunar calendar, which support the eaves from the column. The devas very much resemble angels of the Christian religion carved as traditional Chinese handicrafts. On the stone base in front of the main hall are 72 carvings in relief of figures with a human face and an animal's body. Intricate carvings depicting ancient Indian legends are found on two granite columns below eaves in the corridor behind the main hall.

The main hall itself is flanked by two stone pagodas, the largest extant today in China. Containing fine carvings they are magnificent in appearance. The one on the east is the Zhenguo Pagoda, built during the Song Dynasty (960-1279). It is 48.24 metres high. The one on the west is known as the Renshou Pagoda, 44.06 metres high, built about the same time. The granite pagodas are an imitation of wooden pagodas. There are carved guardians, lokapalas, dvarapalas and arhats on two sides of the door niche on each floor, totalling 80 in all. Each bas-relief has a motif different from the rest following typical Song Dynasty style. Halfway up the Sumeru base, on which the east pagoda stands, are 39 pictures in bas-relief, depicting the life story of Sakyamuni.

The tripitaka pavilion containing Buddhist scriptures marks the zenith of the central axis of the architectural complex. On the ground floor of this library are 12 ancient bells made of bronze or cast iron on display with the earliest one dating from the Song Dynasty. More than 37,000 volumes of Buddhist scriptures in very large size are kept in the library.

Qingjing Mosque — One of China's Oldest

One of the earliest existing mosques of the Islamic faith, the Qingjing Mosque in Quanzhou was built over an area of 2,100 square metres in Tumen Street in 1009 during the Northern Song Dynasty. It is now under state protection as a major cultural relic. Constructed according to ancient Arab architecture and designed in imitation of the Damascus Mosque in Syria, it is made of black and white granite. Its arched gate measures 20 metres by 45 metres, divided into outer, middle and inner sections.

Presently on top of the gate there is a tower to observe the moon, where Islamic followers look at the earth's satellite to decide on which day to begin their fasting during Ramadan month. The flat tower is surrounded by buttresses on three sides in the shape of the Chinese character 回, looking very much like a battlement on a city wall. Beyond the outer wall of the mosque are Arabic inscriptions in stone, which record how the mosque came to be built, how it received its name as well as the date of reconstruction.

On the west side at the back of the gate is the main structure which once housed the Fengtian Altar. The roof collapsed a ver long time ago. Now only bare stone wall and a depleted column base are left standing. In the middle of the western wall stand the pulpit, where the Koran was preache before the congregation, who said thei prayers. Beyond the southern wall are bi and small niches, carved with quotation from the Koran in ancient Arabic.

The Holy Sepulchre of Lingshan

At the southern foot of Lingshan Mountain outside the eastern gate of Quanzhou lies a tomb and cemetary where the most celebrated Islamic faithful are buried. It is just about two kilometres from the city. The prophet Muhammad, so it was said, sent four of his disciples, known as the Four Great Sages, to China during the Tang Dynasty (618-907) to convert the Chinese to the Islamic faith. The first arrived in Guangzhou; the second went to Yangzhou; the third and fourth settled in Quanzhou and were later buried in the cemetery. Thus the cemetery is one of the earliest Islamic burial grounds in the world outisde of the Middle East. In the middle of the cemetery we found a stone pavilion with two granite coffin covers, beneath which lie the remains of the two Islamic disciples. We also discovered a winding corridor further down, measuring three metres in height. In the corridor are several stone tablets, on one of which, erected in

1323, are inscriptions in ancient Arabic. These inscriptions record the work done by the third and fourth disciples of Muhammad in Quanzhou as well as the activities of Chinese converts to Islam. The wall on the right side is inlaid with a tablet in which we find an account of Zheng He, the noted Chinese mariner, who was a Moslem and prayed to Allah while in Quanzhou preparing for his fifth voyage to Southeast and Western Asia. The tablet had been erected right on the spot where Zheng He worshipped Allah before burning incense and joss sticks.

China's Sole Relic of Manichaeism

Cao'an Monastery, the Manichaeist relic is 13 kilometres south of Quanzhou at the foot of the Huabiao Mountain. This is the one and only relic that remains of this religion in China. What is left of this stone shrine can be seen on a high platform with a single-eaved nine-ridged architectural style, characterized by slanting roofs. The monastery has a length of 3-4 metres and a width of 6.7 metres. In it we find an image of Mani, founder of Manichaeism, in granite with natural colours that are highly gorgeous. It is surrounded by circular niches. The statue, on a lotus platform, is 1.52 metres high and 0.83 metre wide. The shape of the statue is odd, containing an expression that is rather unique.

Tianhou Temple

Constructed in 1196 during the Song Dynasty, this temple is dedicated to the Goddess of the Sea, Lin Moniang, and now stands in the southern part of Quanzhou City. Lin Moniang, a native of Meizhou, Putian, was conferred with imperial titles on 20 occasions from the Song down to the Qing Dynasty. The last title she received from the crown was Tianfei or Heavenly Imperial Concubine. However, she is more commonly known as Mazu or ancestral mother by people along the coast of Fujian and Guangdong Provinces. In 1415, Zheng He, a eunuch who was sent on seven expeditions overseas as an explorer and China's ambassador of good will, requested the emperor to rebuild the temple. During the early Qing Dynasty Shi Lang, Marquis of Jinghai requested the emperor to build the temple once again, after a lapse of many years. As a result of these reconstruction efforts the existing middle and rear halls are in the architectural styles of both the Ming and Qing Dynasties. The main hall is in double-eaved nine-ridged style. In front of the hall are two green stone columns, carved with cloud and dragon patterns demonstrating excellent handicraft workmanship with great vividness.

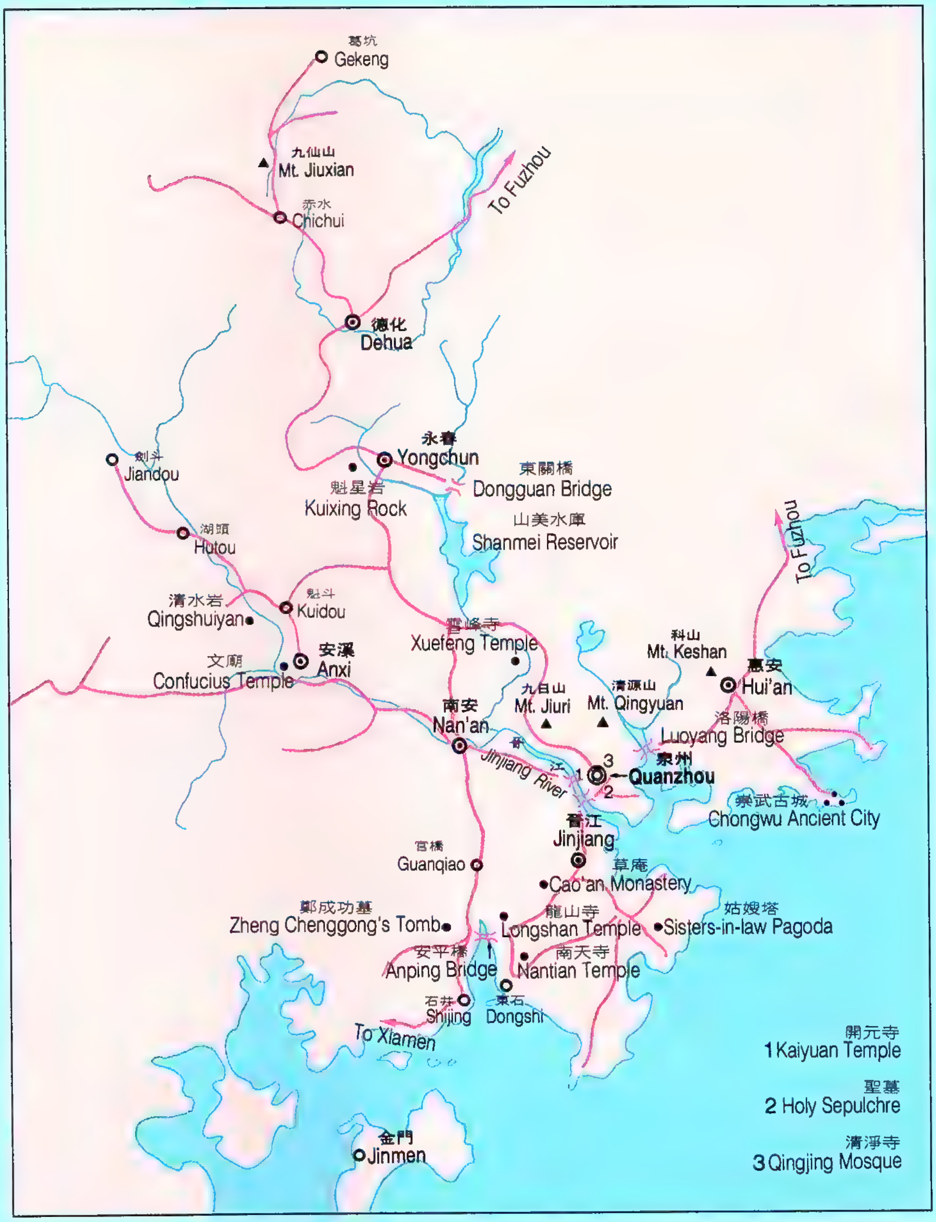
The Original Longshan Monastery

In the town of Anhai under the jurisdiction of Quanzhou is Longshan Monastery, ancestral shrine of 440 similar shrines by the same name in Taiwan. It is a Buddhist temple that enjoys great eminence among Buddhist followers, and dates back to the Sui Dynasty (581-618).

As one enters the monastery gate, he is greeted by a stone archway, which has an inscription saying that the visitor can hear Buddhist bells from India where Buddhism has originated. The main hall is imposing and magnificent, containing carvings and paintings on its beams. In the middle stands the Thousand-Armed Buddha, a statue 4.2 metres high. When I counted them I actually found 1,008 hands, on the palm of each a wisdom eye, the combination of which represents the versatility of his divine powers. It is indeed a very precious piece of wood carving.

Gusao Pagoda

Also known as Guanzhen or Wanshou (Longevity) Pagoda, Gusao (Sisters-in-Law) Pagoda stands on the top of Baogai Mountain, thirty kilometres from Quanzhou. It is over 800 years old. The stone tower is 21 metres high. The five-storey base measures 20 metres in width. A staircase on the right leads to the top floor, where one can have a panoramic view of the sea with boats sailing


葛坑 Gekeng
九仙山 Mt. Jiuxian
赤水 Chichui
To Fuzhou
德化 Dehua
永春 Yongchun
東關橋 Dongguan Bridge
山美水庫 Shanmei Reservoir
剑斗 Jiandou
魁星岩 Kuixing Rock
湖頭 Hutou
清水岩 Qingshuiyan
魁斗 Kuidou
安溪 Anxi
文廟 Confucius Temple
雪峰寺 Xuefeng Temple
科山 Mt. Keshan
惠安 Hui'an
To Fuzhou
南安 Nan'an
九日山 Mt. Jiuri
清源山 Mt. Qingyuan
洛陽橋 Luoyang Bridge
晉江 Jinjiang River
3
1
2
泉州 Quanzhou
崇武古城 Chongwu Ancient City
晉江 Jinjiang
官橋 Guanqiao
草庵 Cao'an Monastery
鄭成功墓 Zheng Chenggong's Tomb
龍山寺 Longshan Temple
姑嫂塔 Sisters-in-law Pagoda
安平橋 Anping Bridge
南天寺 Nantian Temple
石井 Shijing
東石 Dongshi
To Xiamen
金門 Jinmen
開元寺 1 Kaiyuan Temple
聖墓 2 Holy Sepulchre
清淨寺 3 Qingjing Mosque

Not a few gilded Buddhas are enshrined in Kaiyuan Monastery in Quanzhou (by Ma Yiu Chun).

in the waters. Many years ago, it was said in a story which symbolizes the history of the area, a youth left his hometown, Quanzhou, and sailed in a boat to Southeast Asia to make a living. He left behind his young wife and younger sister, who ascended the mountain each year and piled high stones in order to get a better view of the sea in eager expection of the return of their loved ones. The result was a stone pagoda of the present size and height.

Luoyang Bridge: An Ancient Civil Engineering Marvel

It is located ten kilometres from the city area, where the Luoyang River empties into the sea. Another name of the bridge is Wan'an. First built in 1053 during the Northern Song Dynasty, it is 1,200 metres long and five metres wide. There are 46 bridge piers, plus seven stone pavilions, nine stone pagodas and 500 balustrades decorated with 28 intricately carved stone lions. Stone warriors stand guard on two sides of this long bridge, which is very magnificent and enormous, being the first huge ancient stone bridge spanning across the sea in a port city of China. Considering the strong current at the mouth of the river, construction of this bridge represents an outstanding engineering feat.

Anping Bridge

Commonly known as Wuli Bridge, Anping Bridge is in Anhai Town, 30 kilometres south of Quanzhou City, spanning across a strait which separates Jinjiang and Nan'an Counties. It is over 700 years old. Reflecting the contemporary prosperity of Quanzhou and development of science and technology of the Song Dynasty, it is one of the best examples of stone bridge architecture in the port cities of China.

The existing bridge measures 2,251 metres long and three metres wide, with 331 bridge piers. Each section of the bridge has a surface made up of five or six slabs, the heaviest weighing 25 tons. There are fifteen pavilions to enable tourists to rest while walking it, plus balustrades and decorative items such as stone generals, stone lions and stone toads. The white tower at the bridgehead is 22 metres high, a five-storey hollow structure.

Tomb of Zheng Chenggong

The Tomb of Zheng Chenggong lies at the foot of Fuchuan Mountain, in Kangdian Village, Shuitou Town in Nan'an County. Zheng died of sickness in Taiwan on June 23, 1662 while leading troops to drive the Dutch away from the island. He was buried in Tainan. His remains and that of his son, Zheng Jing, were shipped back to Quanzhou and reinterred in the ancestral cemetery of the Zhengs in 1699. About twelve kilometres southeast of this gravesite, in Shijing Town, the hometown of Zheng Chenggong, relics of the man are found. These include the Chenggong Tower, a place where Zheng had studied and the Zheng Chenggong Memorial Hall where biographical records of Zheng's meritorious service and certain possessions are kept.

Picturesque and Historical Mount Qingyuan

Mount Qingyuan has other names: Quanshan or Beishan. It is situated only three kilometres from the city of Quanzhou and rises 498 metres above sea level. It is over 20 kilometres in area. With three peaks, caves, ancient trees and waterfalls, it enjoys the reputation of being the first and foremost scenic mountain in Fujian, matching Penglai in Shandong, on account of its superb variety of scenery. It encompasses Laojun Cliff, Qianshou Cliff, Mituo Cliff, Nantai Cliff, Ruixiang Cliff and Qingyuan Cave.

Laojun Cliff is carved from rocks to look like Laozi, considered to be the founder of Taoism, by Song Dynasty craftsmen on the right side of the foot of Mount Qingyuan. The stone carving is portrayed as showing a kind and contented expression of one of China's leading philosophers.

Qianshou Cliff or Cliff of the Goddess of Mercy is south of Laojun Cliff, and features a stone statue of Guanyin dating from the Northern Song era. In front of the shrine are huge pines while behind it are many smaller cliffs.

Mituo Cliff or Maitreya Cliff is on the right side of Mount Qingyuan. Here ancient trees rise high in places where steep rocks stand. There are quite a few scenic spots that one can visit here: a waterfall, the water of which comes from caves. A stone chamber of the Yuan Dynasty with a Yuan stone statue of Amitabha or Buddha of Immeasurable Splendour, five metres high and two metres wide, can be found. There is an inscription here saying that one gets a unique view of the sky through the cave.

Ruixiang Cliff is located in a narrow gorge on the left of Mount Qingyuan. A famous statue of Sakyamuni dating from 1087 stands here. There is a stone temple built in Ming times which is an imitation of a wooden structure built previously to house the statue. The statue is four metres high and 1.5 metres wide, a relic of the Northern Song Dynasty. A pavilion to the left of the temple enables

Major Hotels in Quanzhou

Name	Address	Telephone
Jinquan Hotel	Near the Baiyuanqing Pond	25078
Citong Hotel	9 Jiuyi Road	26464
Qiaolian Mansion	Middle Dongda Road	25601
Quanzhou Hotel	22 Zhuangfu Lane, Middle Zhongshan Road	23310
Youyi Hotel	Dongda Road	23952
Datong Hotel	Jinshan District	32117

one to have a good view of Quanzhou City.

Qingyuan or Chunyang Cave atop the central cliff of Mount Qingyuan can be reached via an ancient stone pathway, sheltered by luxuriously growing pine and cypress.

Ancient Chongwu City

This ancient city is on the Huiwu Peninsula northeast of Quanzhou, and is separated from Taiwan by the East China Sea. Built by Zhou Dexing, Marquis of Jiangxia, a noted military engineer who defended the coast against Japanese pirates, the city earns its name for its dedication to military defence. The walls of the city were entirely built of granite, 2,455 metres long and seven metres high. There were 1,300 parapets, 1,300 openings for shooting arrows, 26 shanties, four gate towers plus numerous crenels, towers, beacon fire spots and culverts, which make up a complete strategic defence network. In spite of tear and wear of no less than several hundred years and considerable fighting the city walls are basically left intact.

Quanzhou Museum of the History of Foreign Trade

This museum is on the east side in Kaiyuan Monastery. Built in 1959, it documents the history of maritime traffic of China through Quanzhou. There are the Quanzhou Bay Hall containing an ancient ship, a section dedicated to stone carvings on the history of sea transport and a hall containing Chinese pottery export items from China to foreign countries in ancient times. On display is an ancient ship unearthed in 1974, reputedly the most ancient ship thus far excavated. Somewhat depleted as the upper part was not preserved, the ship is 24.4 metres log and 9.15 metres wide, with a capacity of 200 tons. A great number of relics accompanying the ship reflects the achievement of the shipping industry of Quanzhou in the Song Dynasty and prosperity of maritime trade at this time.

The wing devoted to stone carvings contains over 200 relics left behind by foreigners living in Quanzhou during the Song and Yuan Dynasties. These are mostly of a religious nature, encompassing objects of Islam, Nestorianism, Manichaeism, Christianity and Brahmanism. The religious carvings number 231. In the ancient pottery hall there are over 300 items, the earliest ones dating back to the Neolithic Age. This is a fascinating museum about one of China's most historically significant commercial centres.

Translated by He Fei

Four Taoist Sacred Mountains

Chinese Taoism is famous for its beautiful meditation sites known as "36 Divine Caves" and "72 Blessed Spots", of which the most famous are the "Four Taoist Mountains".

Mount Heming in Sichuan

Located in the suburbs of Jiange County in Sichuan Province, the mountain, also known as the Dongshan Mountain, is the birthplace of Taoism as a social phenomenon. In 142, during the Eastern Han Dynasty, Zhang Daoling, magistrate of Jiangchuan County (today's Chongqing) in Bajun Prefecture, after Taoist revealations, abandoned his office and began propagating Taoism at Mount Heming. The converted should pay five *dou* (one decalitre) of rice as membership contribution and hence Taoism was popularly called Five Dou Rice Religion at that time. Later the followers worshipped Zhang as the Celestial Master and therefore Zhang Daoling is widely known as Celestial Master Zhang. Even today on the mountain dozens of Taoist statues remain intact. Only one of them is in the open air and the others are contained within shrines. Zhang, his son and grandson are collectively referred to as "the three Zhangs" in Taoism.

Mount Longhu in Jiangxi

Set among high cliffs on both sides and at the back and a hill in front this mountain is in southwestern Guixi County inside Jiangxi Province. It was the residence of the heirs of Celestial Master Zhang. His grandson of the fourth generation, Zhang Sheng, moved from Mount Heming to Mount Longhu (Dragon and Tiger) during the Western Jin Dynasty (307-312). Formed by a dragon-like mountain and a tiger-like mountain, it is the thirty-second blessed spot of Taoism. Nearby there is Shangqing Temple where the Zhang Celestial Masters carried out religious activities. There was also a Shangqing school of Taoism, named after a higher level of heaven inhabited by perfected immortals. Shangqing scriptures were based on these immortals' revealations to their chosen disciples. Nearby is a former residence of some of the Zhang Celestial Masters.

Mount Wudang in Hubei

One of the renowned mountains in China, also known as the Taihe Mountain, the Mountain of Supreme Harmony is located in Junxian County in northwestern Hubei Province, covering an area of 400 square kilometres. There are numerous scenic spots here, including 72 peaks, 24 creeks, eleven caves, three ponds, nine springs, ten pools, nine wells, ten rocks and nine terraces. Mount Tianzhu, the chief peak rises 1,612 metres above sea level. The sight-seeing route meanders some 60 kilometres among grotesquely shaped peaks, steep gullies and deep caves. Wudang Temple was constructed at Lingying Peak between 627 and 649 during the Tang Dynasty and then expanded many times during the ensuing dyansties. In 1412, during the Ming Dynasty, the construction of Taoist temples was carried out on a large scale here. Still more were erected from 1552-1554. The most famous relics here are the Gold Hall and the gilt copper statue of God Zhenwu. Throughout history, many Taoists lived here and cultivated themselves according to Taoist doctrines. The site was also the birthplace of the Wudang school of boxing.

Mount Qiyun in Anhui

Located 15 kilometres west of Xiuning County town in Anhui Province, Mount Qiyun is over 1,000 metres above sea level, covering an area of more than 100 square kilometres. Scattered over the mountain are 36 peaks, 72 cliffs and a great number of caves, creeks, pools and springs. Surrounded by the Huangshan Mountains in front, Yangong Mountain at the back and Qishan Mountain to its west with the Yishui River below it, Mount Qiyun presents picturesque scenery of rolling hills and rushing waters. Among the four Taoist mountains, it is a late comer. It was not until 1226 during the Song Dynasty that Zhenwu Temple was constructed here. During the Ming Dynasty, Emperor Jiajing converted to Taoism and officially commissioned the construction of Taisu Temple and the carving of the memorial stele that bears the characters in his writing, meaning the "Memorial Stele of Celestial Taisu Temple Constructed on the Qiyun Mountain". On his visits to the area south of the Yangtse River, the Qing emperor Qianlong praised the mountain as "the peerless picturesque place and the best renowned mountain south of the Yangtse River."

Translated by Gu Weizhou

Porcelain-making can be seen everywhere in many villages in the vicinity of Quanzhou (by Li Wo Tak).

Quanzhou's Better Renowned Products

Porcelainware of Dehua

Dehua enjoys the fame of the "Porcelain Capital of Fujian". As early as the Northern Song Dynasty (960-1127) the city sent its porcelainware to many different countries. Its white porcelain is as fine as ivory and hence the name of Ivory White Porcelain was bestowed. He Chaozong, porcelain sculpture master of the Ming Dynasty (1368-1644), produced such masterpieces as the porcelain statues of Avalokitesvara, Bodhidharma, Tathagata (one of the ten titles of Sakyamuni) and various arhats, which have earned the fame of the "Art Treasures of the East". Such is the tradition of Dehua.

As for today, Dehua Porcelain Factory which has been listed as one of the chief porcelain exporting factories, the No. 2 Porcelain Factory, the joint-venture Dehua Arts and Craft Porcelain Factory and other porcelain factories turn out a large variety of porcelain products. These include glaze and crackle combinations such as Jianzhou White, Pure White, Ordinary White, the newly-invented Gem Yellow, Jianzhou Red, Purple Jade, White Ceramic, Purple Sand potteryware, Ice-crack porcelainware, the Silver-white Silk Thread porcelainware as well as others. The porcelain products include articles of necessity such as Chinese and Western dinner services of all kinds and styles, coffee, tea and wine services and stationery, and thousands of kinds of artistic and decorative objects such as traditional figures, animals, vases, flower pots and baskets, lamp stands and even toys.

Stone Sculptures of Hui'an

Known as "Stone Carving Country", Hui-an has a long history of stone sculpture. The earliest stone carving extant are the bas-reliefs with floral designs in the tomb of Wang Chao, the elder brother of Wang Shen, carved during the Tang Dynasty over a thousand years ago. Hui'an's stone carving is noted for its fine workmanship and rich variety. The Hui'an Stone Carving Factory, the largest factory in the county, set up in 1960, turns out products of round sculpture, bas-relief and photo sculpture in over 150 styles from large-scale architectural stone carvings to daily articles such as dancing dragons, flying phoenixes, lions and elephants, birds, animals, figures and flowers. The Hui'an stone carving is renowned for its openwork design and fine craftsmanship. The photo sculpture is a newly-invented art form. Both the traditional landscapes and the genre portrayals can be vividly presented on the stone slabs, with realistic outlines.

Dehua Medicinal Wine

The medicinal wine is brewed from high-quality rice, the famous mineral water from the Daiyun Mountain in Central Fujian, and medicinal herbs according to traditional recipes and aged in a traditional way yet with advanced techniques. The wine is characterized by a pure and congenial taste, strong medicinal flavour, and light alcoholic content. The Shiquan Medicinal Wine originates from recipes of the Medicinal Herb Bureau during the Song Dynasty with the effects of calming the mind, strengthing heart function, improving blood circulation, invigorating body functions and providing energy.

Traditional Vinegar of Yongchun

One of the four well-known vinegars in China, Yongchun vinegar is made from high-quality glutinous rice and high-grade Fujian red yeast. It is brewed according to a special recipe, carefully fermented and stored for many years. The final product is characterized by brownish red colour, sour and sweet taste and savoury smell. It never goes bad even if stored for many years. The vinegar contains nutritional ingredients such as many kinds of amino acids and fermentation microbes good for the human body. It may be used as a condiment as well as a traditional medicine.

Oolong Tea of Anxi

Anxi is the chief production area for Oolong Tea, one of the famous teas of China, as well as the native country of the famous Tieguanyin and Huangjingui teas. Combining the characteristics of green and red teas, Oolong tea is a half-fermented tea, having the taste of red tea and the smell of green tea. It contains the flavour of natural flowers, and a strong sweet taste, which lingers long. Drinking it has the results of stimulating the mind, breaking down fat, reducing fever, improving coronary function and preventing infectious intestinal diseases. Other beneficial effects include reducing hypertension, preventing coronary heart disease and cancer, and alleviating obesity. One of the renowned blends of teas, Tieguanyin tea is a superior grade of Oolong Tea. Anxi Tea Factory is the main producer of China's refined Oolong Tea.

Translated by Gu Weizhou

Foreign Trade Corporations in Quanzhou

Name	Address	Telephone	Fax
Quanzhou Import & Export Corporation	2/F, Jinshan Foreign Trade Building, Xinhua Road	36717 36722	(0595) 32377
Quanzhou Tongcheng Trade Corporation	2/F, Jinshan Foreign Economic Building, Xinhua Road	33704 34405	(0595) 33966
Quanzhou Medicine Purchase & Supply Station	Dongda Road	24298	—
Hai'an County Huixin Trade Corporation	32 Zhongshan Road West, Hui'an County seat	32869 32217	—

Main Shops in Quanzhou

Name	Address	Telephone
Friendship Store	268 Zhongshan Road South	23682
Arts & Crafts Store	512 Zhongshan Road South	—
Nanmen Department Store	283-291 Zhongshan Road South	24516
Linxiang Bazaar	Zhongshan Road South	23769
Jiancheng Overseas Chinese Store	Zhongshan Road South	23986
Yuanhetang Department Store	Huaqiaoting	—
Taiwan Compatriots Shopping Centre	2/F, Huayou Building, Dongda Road	24375

IEWS

Hainan and Sichuan to Stage Festivities

As part of the "Visit China '92" tourist promotion, the provinces of Hainan and Sichuan are to stage special festivities.

Hainan will celebrate its first International Coconut Festival in March at Haikou, Tongshi, Sanya and Wenchang, following which there will be a Lantern Festival, a beauty contest to select a "Coconut Island Queen", an international symposium on the coconut, a conference on tourism in Hainan and various other tourism and business activities, with the aim of promoting Hainan's tourism and commerce. Singers from Hong Kong, Macau, Taiwan and Thailand will be invited to attend.

As for Sichuan Province, being the habitat of the Giant panda, it will organize a Giant Panda Tour, together with seven other itineraries which include twenty special tours and forty-one folk festivals.

Helicopter Tour

Lake Tianchi, situated in Jilin Province in the Changbai Mountains on China's border with North Korea, each year attracts a number of tourists. The lake, around which Korean ethnic minority people live, can now be reached by helicopter. The flight from Yanji, capital of the Yanbian Korean Autonomous Prefecture takes 50 minutes.

Beijing-Hong Kong Direct Telephone Service

Callers will be able to call any number in Beijing direct using a digital telephone system. Most of the lines in hotels and tourist sites in Beijing have digital telephones.

"A Dream of Red Mansions" Tour

The Chunqiu International Travel Agency of Shanghai is starting an itinerary entitled A Dream of Red Mansions Tour. Based on the celebrated classic novel of the same name, the tour includes the cities of Shanghai, Hangzhou, Suzhou, Yangzhou, Nanjing and Beijing. Experts on the novel will enliven the tour, which will also take in the memorial to the novel's author, Cao Xueqin, and present "Red Mansions Banquets" in Shanghai and Yangzhou.

Hohhot's Airport to Open to Foreign Airliners

Baita Airport in Hohhot, Inner Mongolia, will be opened to foreign airliners this year. Air services linking this regional capital with the Mongolian capital of Ulan Bator has been planned to open in April. When opened, Baita Airport will be the 11th port in the region open to foreigners.

Chongqing to Guizhou Rail Link Electrified

The 415-km-long Sichuan-Guizhou Railway has recently been electrified. The line starts from Luohuang in Chongqing, Sichuan Province and terminates at Guiyang, capital of Guizhou Province. Electrification of the line means that the transport capacity will be doubled, easing the strain on travel in that part of southwestern China.

Year of the Monkey Stamps

China has issued a set of special stamps to commemorate the Year of the Monkey to mark the first of a second series of stamps commemorating the 12 animals of the Chinese calendar. The 20-fen and 50-fen stamps are in a paper-cut design, representing auspiciousness.

Guangxi's Three Little Gorges

Dateng Gorge, situated in Guiping and known as the "Three Little Gorges of Guangxi", has just been opened to tourists. The 40-kilometre-long gorge with its twists and turns and over twenty scenic spots including grotesque rocks, is watered by the Qianjiang River and its current is swift and strong.

Business Communcations Service

Businessmen will be able to use the services of an International Business Communications Centre situated in the Shanghai Communications Building. The centre will begin by offering communications services with Tokyo and San Francisco and includes telephone and televised group conference calls and fax transmission and receiving.

New Air Route Opened

Air China has opened a new air route between Beijing and Shenzhen. This new non-stop flight is the fastest flight between the two cities. Leaving Beijing at 9:15 a.m. on Tuesdays, Wednesdays and Sundays, the flight arrives at Shenzhen at 12:05 p.m. The return flight leaves Shenzhen at 1:20 p.m. on the same days, arriving in Beijing at 4:10 p.m.

Bodhisattva Guanyin at Shenzhen

The newly-constructed great bronze statue of the Bodhisattva Guanyin (Goddess of Mercy), with many arms and eyes, has just been opened to tourists in the China Folk Culture Villages in Shenzhen. Twenty-two metres high (including its 8-metre-high Sumeru base), this Bodhisattva has two faces, two bodies and 36 arms, the longest of which is eight metres in length. The statue weighs about 23 tonnes.

Hotel News

The **Capital Hotel**, situated at 3 East Qian Men Street, Beijing, offers until April 30, 1992, room rates of US$60 (plus 10 per cent), free oriental breakfast and free use of gym and swimming pool facilities. Gift vouchers allow guests to have a free meal in one of the restaurants. Reservations: (861) 5129988, Ext. 3206/3131; Fax: (861) 5120321.

The **Zhaolong Hotel**, situated at 2 Workers' Stadium North Road, Chaoyang District, Beijing, is offering until March 31, 1992, a room rate of US$42 (plus 10 per cent) and includes use of the swimming pool and free newspapers, plus a 20 per cent rebate for a second visit if the first visit is longer than seven days. Tel: 5002299; Fax: 5003319; Telex: 210079 ZLH CN.

Hangzhou Cultural Village for Tourists

Hangzhou in Zhejiang Province, the site of the well-known beauty spot of West Lake, has opened the Jinshangang Tourist Cultural Village. Covering 8,600 square metres, it is composed of a group of buildings in the local architectural style and includes in one building a restaurant, a fast food diner, a bar and a shopping gallery. Another building has a pavilion built over the water with an arts and crafts centre. There is also a miniature potted tree and potted landscape garden with examples from various schools of Chinese miniature garden art.

Tourism in Tibet

Tibet continues to expand and develop its tourist facilities to meet the growing number of travellers visiting the region. Six new one to three star hotels have been built for overseas visitors and communications facilities to the region's major tourist attractions have been upgraded. Included in new programmes for overseas tourists are visits to Tibetan families and a trip along the Lhasa River.

NEXT ISSUE

XISHUANGBANNA SPECIAL

Xishuangbanna, Yunnan's southernmost region, has been home to the fascinating Dai minority for thousands of years. A vitally fecund area, it is also the habitat of one-quarter of China's faunal species and one-sixth of its floral species.

- **Days and Nights in a Dai Village**
- **Relics of the Dais**
- **Water Splashing and the Dai New Year**
- **Tropical Rain Forest of Xishuangbanna**
- **Dai Culinary Delights**
- **Night Spent in a Bamboo Hotel**
- **The Fascinating Dai Brocade**

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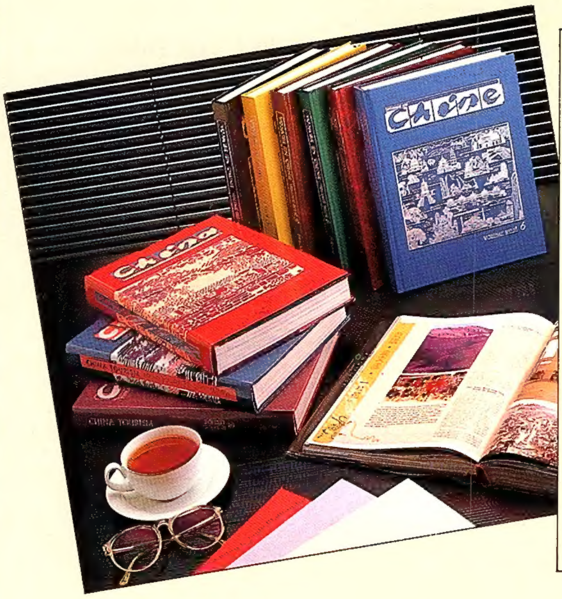

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China Folk Culture Villages

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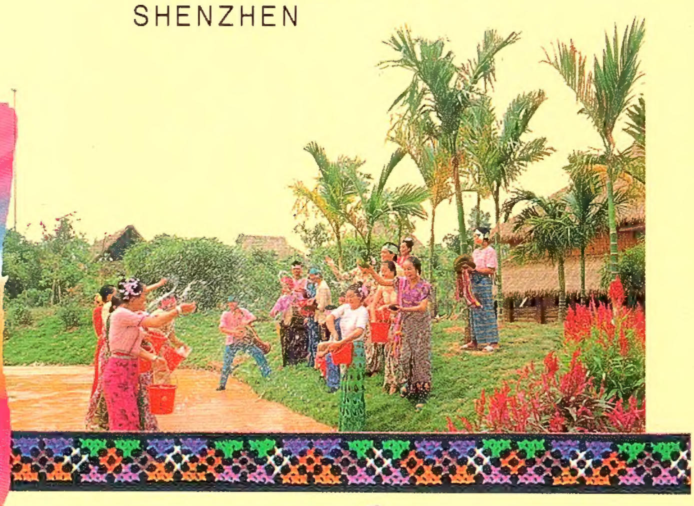
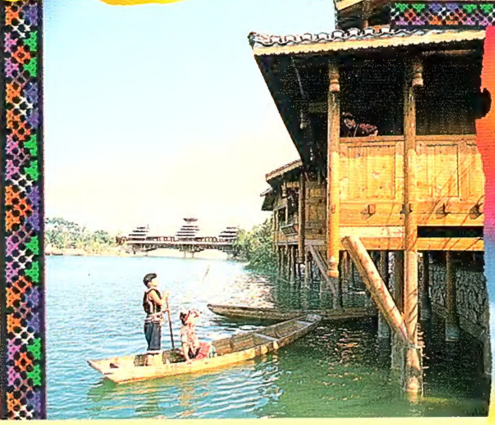


With an area of 180,000 square metres, China Folk Culture Villages is adjacent to "Splendid China" Scenic Spot. Built in the Villages are 24 villages of China's minority nationalities who are living in Yunnan, Guizhou, Sichuan, Tibet, Hunan, Xinjiang, Inner Monglia, etc. as well as more than 20 well-known scenic spots, which are all built on the scale of 1:1. Here you can enjoy the performance of folk song and dance, and folk acrobatics presented by a few hundred minority artists. You will also get some idea of folk arts, and customs and lives of China's various minority nationalities.



- China Folk Culture Villages consisting of the world's largest number of minority nationalities
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- Enjoying primitive, graceful song and dance
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- A grand "Folk Arts Parade" held each day
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